# Lutheran Herald

## Entry Into Jerusalem

RNS Photo

This unusual Palm Sunday picture is an illustration from the New Testament of Henry II, German king and Roman emperor (972-1024). It hangs in the Munich State Library.

VOLUME XXXVII MINNEAPOLIS, MINN., MARCH 24, 1953 NUMBER 12

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# Displays Tell the Story

Congregations and their societies
auxiliaries could make much gre
use of displays to tell their sto
Those illustrated here indicate wh
possible by the use of time and
tience. Both displays are from
Conference on Evangelism at
Claire, Wis.

Above is the display of Augsburg Publishing House. At the right is the display of ELC Films.

The photographs on this page are by E.L.C. Films

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# Lord, Teach Us to Pray—in the Church

G. S. Helgesen

The question is not: "Shall we pray in private or shall we pray in public?" There must be both. When Jesus cleansed the temple of its commercialized activity He said, "My house shall be called a House of Prayer for all the nations" (Mark 11:17). Many Lutherans have often prayed alone but have honestly questioned the place of public prayer. We must learn to pray privately before we can pray in public, for all prayer is private. We pray, not to preach nor to impress, but to speak out of our hearts to our heavenly Father.

We will never lose the need of the prayer closet, but along with it we need to move out into prayer with other members of the Body of Christ and claim the promise of Jesus, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19-20). Even as in the normal family children come to their father individually and in a group, so it is normal for the children of God to come to their heavenly Father individually and in groups.

The early Church built the Kingdom of God by ones and by thousands. It grew by "addition" and "multiplication" because "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42).

In the Lutheran Church we have rightly given much emphasis to teaching and preaching the Word of God in its truth and purity. There has also been much answered prayer among us, but still we must confess that in our lack of prayer we find one of our great sins of neglect. Our churches have been busy places but too often prayer has not been a part of that busy-ness. Let us confess this sin to God and, as we claim forgiveness in the cross, pray earnestly, "Lord teach us to pray in the church."

Many of us have grown up in congregations where we were never taught to pray in public and were seldom given the opportunity to take part in group prayer. We need to be patient with one another as we seek to learn. There will need to be time to study prayer. There will need to be much encouragement especially among the timid Christians and those who have not had the opportunity for this expression. Above all, let us provide the opportunity to unite in prayer in the church.

Are we using the many opportunities to pray in our churches? Are we gathering in prayer fellowship to claim God's promises? A partial listing will remind us that, if we will, we can be much in prayer in the church today:

(1) The Morning Worship (with the General Prayer).

(2) Sunday evening service (with opportunity to study prayer and for group participation).

(3) Mid-Week Bible study and prayer service.

(4) Sunday school teachers' prayer meeting before Sunday school. (A teacher said, "Our entire Sunday school goes much better since we gather for prayer.")

(5) Confirmation classes (these young people soon hold up the pastor's hands in prayer).

(6) Sunday school classes (they need to learn at a tender age to pray in groups).

(7) All organizational meetings.

(8) All board, committee, and cabinet meetings (remember, the pastor is not called to do all the praying for the people).

(9) Prayer with the pastor in the sacristy before each service. (Much help and blessing have come to the pastor, the congregation, and the men who gather for a few minutes of prayer before the service, claiming the promises of God. Said one deacon, "I was scared the first time, but I enjoy it now." The trustees, officers of the Brotherhood, and other men might well take their turn.)

(10) Cottage prayer meetings.

This type of prayer meeting has been a real blessing in many parishes. It works in rural as well as city congregations. One method of carrying this plan out in the local parish is:

a. Set a night(s) for prayer in the parish.

b. Select homes scattered through the parish.

c. Set a starting time for each home. i.e., 7:30 P.M.,

8:15 P.M., 9:00 P.M. The young people may want to gather at the church at 7:00 P.M.

d. These are *prayer meetings.* (No coffee, please. It is easier to find homes if these are not prolonged sessions.)

e. In publicity make sure people understand that all homes listed are open to anyone at the given hour for prayer.

f. Meet for a specific purpose.

"A prayer-meeting for maintaining religious fellowship, or seeking our own edification, may have its use; this was not the Saviour's view in its appointment. He meant it as a means of securing special answer to prayer." (Andrew Murray *With Christ in the School of Prayer,* p. 109.)

This type of prayer meeting may well serve to prepare for:

a. Lay visitation in evangelism.
b. Lenten season.
c. Special services (Bible conferences, etc.)
d. Confirmation.
e. Every-member visitation for stewardship.
f. In time of serious illness or other special need.
g. Thanksgiving for answered prayer.

A mimeographed sheet giving purposes for gathering in prayer and the time and place of each meeting is helpful.

There are many advantages in cottage prayer meetings. More can attend because of the variation in time and place. The pastor, and also the parish worker if meetings are held in two homes at the same time, can attend all of them and share prayer promises as well as remind each group of their purpose in gathering. It is easier for timid souls to take part in a smaller group. They should be encouraged to write out prayers beforehand if that will help them.

Let us be a praying Church today. Let us pray out of a sense of need and faith in the promises of our heavenly Father. Lord, teach us to pray in the church!

### A CRUSADE OF PRAYER

There are two ways of life, two idealisms, in a life and death struggle for the souls of men. Only one can and will survive. Of course God will ultimately win out. God can change the world if we pray. God will change lives if we will dare to pray. God will bring a spiritual awakening if we will pray. "If my people . . . shall . . . pray . . . I will hear from heaven," He says.

Will you join in a great crusade of prayer from Easter to Pentecost? Pastors have received a "Prayer Manual" to be used as a study guide on prayer in the congregation. Our foremost enemy is already trembling for fear the Church will fall on its knees in increased prayer.

# Ministry of Music

Oscar R. Overb

A closing word to our consideration of the place music in the Church. Its esthetic power, we have note may serve to create desirable self-detachment and ope windows in the soul, and also to illuminate our Chri tian faith. But for the attachment which we must hav —the soul's mooring—we need the Word and the med um of language.

In sacred art we are led to the Mount of Transfigur tion, where we find complete attachment in the Glor fied One. Beautiful music can be very effective in th great adventure. The esthetic and spiritual factors wi combine to form a priceless synthesis. We note it e pecially in the well-trained choir that sings beautif music. The ordinary singer forgets his ego-centric ke is blended and lost in the ensemble to become a pur fied part of something far greater than himself. Whe that intonation embraces Christ as the key to its e pression, not only the singer, but the congregation f whom the choir speaks, are led into an experience the beauty of holiness and the holiness of beauty. Th experience tends to humble, re-tune, inspire us. It plac us, in a sense, with the three who climbed the Mou with Jesus.

This may seem far removed from the contacts th the average person has with music in his church, y if the art values were more developed, given more o portunity to work on him, possibilities are that the contacts would assume new meaning, greatly enrich l life, and make him a more enthusiastic disciple, becau he has been face to face with the radiance of his Lor

We conclude that our church music has a two-fo mission, and that its esthetic qualities, aside from wor contribute greatly to its effectiveness. It is concern with both detachment and attachment. It leads the w from the one to the other by stimulating dormant fac ties in the soul, and by making spiritual truths mo vivid, so that we become more receptive, more con tioned to hear and receive the Word, to the end that may blossom in us and that our heart may become t temple of God.

This places high demands on the church musici but it also enhances his calling. Only the best art which his available talent is capable will suffice. In rehearsal room, the music library, the organ loft—a not the least in Sunday school and junior choir wh the seed is planted—he must pay closer attention to *quality* of the music that prevails. The ideals of a c gregation are at his mercy. His music must lead way to greater and more beautiful revelations.

# Carl Marcus Weswig—Octogenarian

Bernhard H. J. Habel

Saturday, March 21, 1953, marks the eightieth birthday of the Reverend Carl Marcus Weswig, D.D., Professor Emeritus, Luther Theological Seminary, St. Paul.

The writer of this sketch would on that occasion like to pay a tribute to a former teacher and friend of many years. He knows that thousands of people throughout the Church would like to join in such a tribute.

I remember the first time I saw Dr. Weswig. It was in Le Sueur River Lutheran Church, New Richland, Minnesota, in the summer of 1911. He was the speaker at a young people's festival.

His physical appearance impressed me. The lion-like features of his face, the deep-set eyes, the massive forehead, and the great shock of dark hair produced an impression of strength, courage, and determination such as is found in few men.

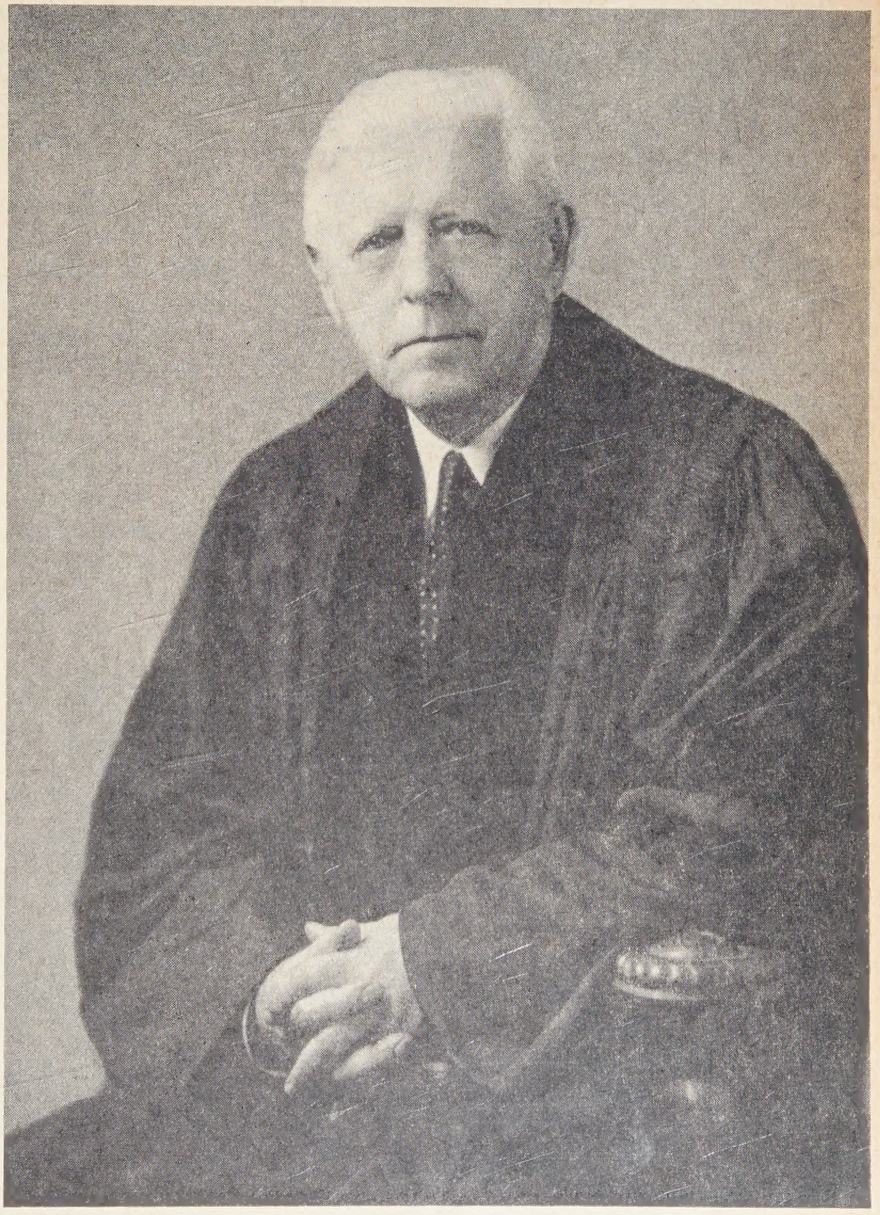
I was still more impressed when he began to speak. It was not his voice that captivated me, but the earnestness of the speaker, the clarity with which he stated profound truths, the simplicity of the language, the beauty of the striking illustrations, and the skillful way in which he mined the Word of God to bring forth jewels rich and rare. I took no notes on his address that day, but after almost forty-two years I can still remember much of what he said.

When I came to the seminary as a student, I learned to know him personally. Somebody had told me that Professor Weswig was rather gruff. But I found him the most accessible of all the professors. I began to suspect that he purposely feigned a rather tough exterior in order to hide his tender heart from the students. With the passing of the years I have become certain that my suspicions were well founded. Dr. Weswig never liked to carry his heart on his coat sleeve. If I may be pardoned for using a homely expression, his bark was always worse than his bite.

I need no further proof of this than to point to the abiding and vital interest Dr. Weswig has shown in all the pastors who once were his students.

While I served a congregation in San Francisco it was my privilege to entertain a great many visitors from the Middle West. They were as a rule anxious to see everything of interest in the City by the Golden Gate and her environs. I became an able guide to everything from the dark, blind alleys of Chinatown with a joss house hidden away in the last building, to the stately cloistered walks of Stanford University.

Dr. Weswig visited us twice. He, too, was desirous



Dr. Carl Marcus Weswig

to see everything. His bump of curiosity was as big as an ostrich egg. But he was not satisfied with seeing the sights. He also wanted to see the people. And the people in this case meant all the pastors who lived within, and sometime beyond, what might be considered a reasonable driving distance. Many and many a mile I had to drive to satisfy Dr. Weswig. No matter how obscure the pastor or the congregation he served, Dr. Weswig was bound to visit the people in the parsonage. I entertained no other visitor in whom this trait was so highly developed.

Dr. Weswig was born in Trondheim, Norway, but came to United States when he was seven years old. He was educated in the schools of Marinette, Wisconsin, St. Olaf College, Chicago Lutheran Seminary, Chicago University, and Leipzig University. In 1925 St. Olaf College bestowed on him the degree of Doctor of Divinity. He has served the Church in the parish ministry, as a teacher in the theological seminary from 1905 until his retirement a few years ago, and as camp pastor at Great Lakes Naval Training Station during World War I. He has been a member of many important committees, has been a leader in the young people's work, and has been the editor of an official church paper.

He has traveled and spoken in every part of the Church, from coast to coast, from the Gulf to the border, and beyond. Countless thousands of our people will remember Dr. Weswig's forceful messages as he appeared at services and at conventions. As long as he was able he gave of his strength freely to the Church and to her Lord. How many people have been blessed by this extensive preaching ministry only eternity can tell.

Other thousands will remember Dr. Weswig from the many Bible camps where he was a teacher. Even at three score years and ten he held the undivided attention and interest of his audience, from the youngest camper to the oldest pastor. Veteran Bible campers agree that his Bible camp studies are among the finest they have heard.

His former students will, of course, remember him best as he appeared in the class room. To many of them, however, the finest memory they have of the good professor is not as he appeared while lecturing on church history or homiletics or some other subject. The finest and most vivid memory of the beloved teacher is as he folded his chubby hands and lifted his voice in prayer. Then they felt that they were not only in the presence of a great man of God, but in an extraordinary sense in the presence of God Himself—so near that they could almost touch the hem of His garment.

Dr. Weswig, we salute you on your birthday!

May the sunset of your life be peaceful and blessed!

# Band Wagon Is Rolling

Luther Leaguers throughout the country are "get on the band wagon" for the fifteenth international ther League convention to be held July 1-5 at Fa Moorhead.

In a literal sense, musical Leaguers like the gr pictured from Watertown, South Dakota, are look forward to playing in the 200-piece convention b under the direction of Mr. Leif Christianson. At drop of a hint that there was to be such a group accompany congregational singing at the convent Leaguers began to besiege the local convention offic Concordia College for details on how to apply for m bership in the band. For those who are made cur by this article, the procedure is: register for the con tion, check the statement, "I am interested in play in the convention band," and Mr. Christianson will s an application blank and check your qualifications.

The "band wagon" in a figurative sense, too, is get loaded with enthusiastic Leaguers who are convent bound. One Oregon League, after ruefully lookin the five registration cards sent to their pastor, moa "What's wrong? Only five cards? Don't they th we're 'on the ball' out here?" (League office note: T got more cards, the first five were really just samp

Another League group, this one in Montana, rece a complaint from a church member to the effect the "drumming up" for the convention band wa wasn't loud enough. The League had presented a " River Special" pre-convention program, but some f in the congregation had missed out on it.

So the band wagon rolls on. From Madagascar, from Leaguers who cannot attend personally, com tape-recorded greeting and a prayer for blessing u "the Rally in the Valley."

Kenneth Furness, Constance Sikkink, Anthea Peterson, and Lal Anenson from Grace Luther League of Watertown, South Da are practicing faithfully, hoping to be a part of the Luther Le Convention Band.

# Handshakes

The Prairie Pastor

*Some shake a lot,*
*Some simply hold,*
*Some shake as if they're not*
*Nine days old.*

THE PRAIRIE PASTOR

I calculate that I have shaken thousands and thousands of hands. From this rich experience I have decided that one can judge almost nothing about a man from shaking his hand. Some very warmhearted people extend clammy, uncertain hands. Conversely, some who have very frosty personalities have warm, firm hands to shake with. Let me reiterate: I draw almost no conclusions from a handshake—as a rule. However, there is always the exception which, allegedly, proves the rule.

It happened of a Sunday morn. At the close of the service I went out into the vestibule to shake the hands of the worshippers as they left the church. As had become my custom, I braced myself well and used every ounce of my power of concentration so as not to forget for a single moment that I was shaking hands. You see, were I to let down in my concentration I might unwarily neglect to inject the proper amount of rigidity into my own hand for a moment and, thoughtlessly placing it in the grasp of one of our local prairie "Samsons," might have it crushed into uselessness.

Well, there I was, concentrating on my handshaking and exchanging pleasantries with my parishioners when one of our Samsons came rapidly toward me and extended his hand to the tune of my usual, "Good Morning." As it happened, I was ready for a firm, hearty handshake. But Samson did a very disconcerting thing. No sooner were our hands clasped than he withdrew his hand very quickly and purposefully. So decisively did he withdraw his hand that it could be heard within some distance of where we were—you know, the sound of skin rubbing on skin. He added to my discomfiture by not saying Good Morning.

I concluded that this local Samson was so deeply engrossed in the splendid thoughts I had presented in my sermon that he was just too enraptured to speak to anyone as he left the church.

By the following Sunday I had forgotten this handshake. But Samson made sure that I did not forget it for long. He gave me the same slight-of-hand that Sunday as on the one previous. Samson has been doing this each Sunday for several months, now. It has become a rule. Yet, I hope that last Sunday's incident has broken the rule permanently, because that was when I took exception to Samson's rule.

Here's what happened. Samson came toward me and was going to make with the usual quick, tight-lipped contact. I braced myself, and this time, instead of allowing his hand quickly to writhe away, I hung on with all my strength and as I did so said, "Good morning, Samson, how are you today?" I did not let go of his hand.

The ensuing jolt was like the twang of a steel cable drawing taut. Both our arms quivered with the strain. But I had caught him by surprise. Samson's big, strong body continued on through the door, but I had his hand. For a moment I thought his feet would go out from under him, but his body was finally brought to a halt in an upright position. Then, abruptly, it reappeared in the doorway and said, "I am fine. How are you?"

"Fine," I said, "and how's your brother?" He did not answer this last question because by that time his big body was again in motion, and nothing could now have stopped it. I felt a little better after that episode—as if I had scored a touchdown or something. The only conclusion that I draw from the incident is that it is good for some people, once in a while, to have their attention called to the fact that there is a world around them containing fellow human beings.

Another exception to the rule of shaking hands with the pastor at the church door was brought to my attention by a feminine parishioner (and I don't necessarily believe that it is true). There is supposedly a family which goes out the sacristy door for the express purpose of avoiding my handshakes. If this is a problem, it is of a much simpler nature than the problem with Samson. This family I can handle by the simple process of locking the outside door to the sacristy just as the service is beginning.

All small-talk aside, I think the custom of shaking the hands of the Sunday worshippers is a good practice for pastors. It is a custom peculiar to congregations which are not huge. It is a rare prairie parish that does not practice it. The old-fashioned handshake at the door is a weekly reminder that the people in his flock are individuals, each with his own problems in living. It is a continuing reminder to the people in the flock that their pastor is a human sort of chap.

# Munshi Methuselah Tudu

Paul Pi

During the past two years the students at Luther Seminary have had the rare opportunity of learning to know a native evangelist, a first-generation Christian from the Santal Tribe in India.

Munshi Methuselah Tudu believes that he is approximately twenty-seven years of age, although no records were kept and his parents remember only that his birth interrupted their celebration of a heathen festival.

When Munshi was about a year old, his parents, two older sisters, and he were baptized, much to the displeasure of his grandparents and the other villagers.

To this day his is the only Christian family in their small village, and every Sunday morning, in order to attend worship services, his family leaves at 7:00 A.M. and walk the four miles to the 9:00 A.M. service. Munshi tells how they use the big "clock in the sky," the sun, for their timepiece.

Since his parents can neither read nor write, they could not educate him. While attending the government school for three years, he was the only Christian among all the students. Having completed the schooling offered by the government, Munshi tells how he was very eager for more schooling. "I did a very unchristian thing," he said, "I threatened to run away with other boys who were attending the Mission School." Finally, after much insistence, his parents walked with him thirty miles to the Santal Mission school.

Munshi is very thankful to the missionaries of the Santal Mission who by their help and through their Mission Schools enabled him to continue his education.

Munshi was sent first to Norway to meet and speak to those who have supported the Mission. It was on this trip that he was introduced to the new habits of life—wearing shoes all the time, learning to use such awkward things as knives and forks, and learning to eat new foods instead of the almost two and a half pounds (uncooked weight) of rice which he had formerly eaten daily.

He also tells how he had to learn to say "Please" and "Thank you" —words and thoughts which are foreign to his native Santali language.

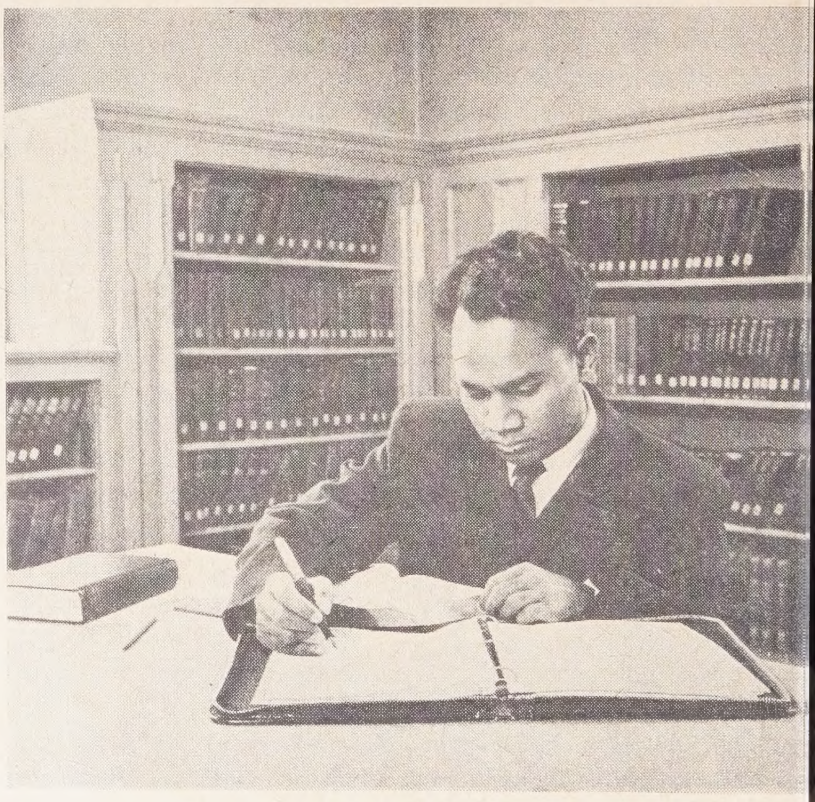
He makes the observation that in Norway he is erally asked to speak at least an hour, while in country twenty minutes or so "will be fine."

In Munshi the students at the Seminary have f a dear Christian brother who has proudly told o different customs and life in India. He smiles as he that his parents are perhaps even now picking wife for him and that there will be a wedding after he returns. He says that in India a pastor mu married.

Munshi wants to let us all know how thankful to the missionaries who brought his family the G and that he is so thankful to God for His wond blessings to him and to his whole family.

After receiving his degree from Luther Seminary summer, Munshi will return to India ready to serv Lord as a teacher or pastor among his own peop

Mr. Tudu is only one of many students from Fo Mission fields who have attended Luther Seminary ing the past years. Some are from independent Luth fields, some from ELC fields, and some from supported under the National Lutheran Council. Al much to the student life of the seminary.



Student of Theology Tudu

# Report From South America

(Continued from last week)

## Medellin

Arnfeld Morck

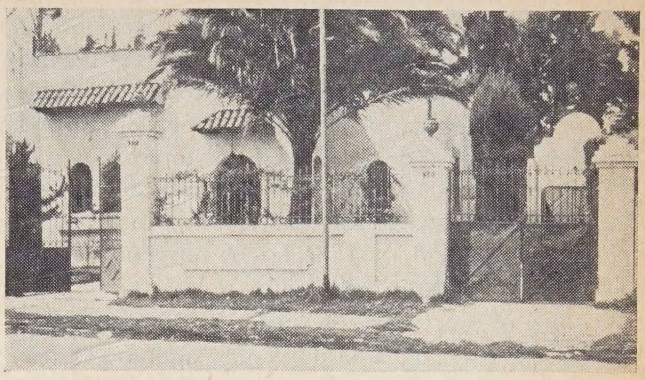
The loss of the Knutsons, who returned to the States in March, was keenly felt in the work. The development of the youth center has noticeably suffered because we have not been able to give the time and attention to that Mr. Knutson gave in his consecrated service here.

The continued co-operation of Miss Jensen, who has cheerfully and unselfishly given her time and herself to the work (besides teaching full time at Columbus School), has been of inestimable help and encouragement. Mr. Jaime Vasquez has done a fine piece of work in the correction of manuscripts and was a great help in the youth work. Two weekly Bible studies have been conducted here: one in English by Miss Jensen (and in her absence by Miss Bergh), and one in Spanish. Regular Sunday worship services have been conducted since February, as well as weekly catechetical classes. Three young men have been confirmed: Everardo Corza and Rodrigo Quintero on February 24, and Jaime Vasquez on November 16. Vasquez left for the States in November with a letter of transfer to our congregation in Lynwood, California. We are planning another confirmation service in February when it is hoped that three more members of the catechetical class may have courage to take this important step.

## Instituto Biblico - Cultural

Harold Olson

The school year of 1952 began March 3 and closed November 2. We had eighteen students during the year, thirteen young women and five young men, one of the latter being a special student who had studied a year of law in the university and who taught in the Institute about half time.



Completed building of Bogota Bible Institute

Five students received catechetical instruction from Pastor Quanrud and were confirmed. During the year two special days were celebrated—Day of Prayer and Praise, and Day of Praise and Consecration. These brought definite results in the spiritual lives of our students for which we thank God.

This year the teaching staff has consisted of the director, Miss Joyce Bergh (as matron and teacher), Miss Leticia Corzo, and Mr. Rodrigo Quintero. Besides these, Mrs. Opal Olson has taught typing, English, and cooking, Pastor Olger Quanrud catechism, and Mrs. Helen Ostrem sewing. We thank God for the help of these. We also feel that our policy of having Colombians on the staff has proven practical this past year and we recommend that we continue using the two who served in 1952.

We are so glad for having our own property, which was acquired in June. It gives us so much more freedom in arranging the house and much more feeling of stability in not having to move each year.

Beginning of building operations for new church in Bogota. Almost completed parsonage in the background.

Dedication service, Bible Institute, Bogota; presiding, the Rev. Gerhard Ostrem.

# From Foreign Fields

Rolf A. S

**A** new Prayer Booklet for Foreign Missions is just off the press. Many of you are familiar with this publication and have used it in the past. It contains the pictures of 212 missionaries, the entire group of missionaries now on active duty on our fields in six countries. The booklet also contains the names of new missionaries called to foreign service this year but who have not as yet left for the field, and the list of missionaries now honorably retired from active duty.

The title of this booklet is "Daily Prayer for Foreign Missions." It is arranged on thirty-one pages so you may have a page a day for your prayer and meditation for each day in the month. Copies may be had on request to the Board of Foreign Missions.

Foreign Mission emphasis meetings have been held at several of our church colleges during the past few weeks. Meetings have been held at Waldorf College, Forest City, Iowa; Concordia College, Moorhead, Minnesota; and Augustana College, Sioux Falls, South Dakota. Mission emphasis days will be held at Luther College, Decorah, Iowa, on March 24-25-26.

Several missionaries are sent to each college for these meetings and the program is laid out by the college committee. The missionaries, in addition to speaking at large student body meetings, are fitted into the regular class schedules to lecture to the separate classes. A unanimous report of high mission interest among the students has come out of all of these meetings.

Several of our missionaries now on foreign fields can trace their original call to foreign service to the inspiration received during these college mission festivals.

## Colombia

**I**n a letter from the Rev. Harold Olson, Colombia, South America, we have the following news:

"We are enjoying a gorgeous summer with no rain and with bright sunny days, for which we are thankful even if it does mean water rationing in Bogota. There is an election of vacant seats in the House of Representatives one of the first Sundays in March, so there is another wave of unrest which we trust will calm down when the election is over. We are trying to get the Bible Institute in shape for the opening a week from yesterday (March 3rd). If all come who have expressed their desire to come, we will have a good group. Joyce Bergh and I have been much inspired to notice the attitude and co-operation of the two Colombian teachers on the staff, and we anticipate a good year with them. We ask for prayer that the Lord will bless the year to the salvation and strengthening of the young p in faith and consecration."

## Japan

**T**he following news has been received in a letter Miss Lydia Hanson of Japan:

"We are looking forward to the dedication o chapel in Oshika on Palm Sunday. Before that da will have to visit all the homes in the area, but, a know, we have many willing young Christians as ers so it will not be very difficult to do.

"The opportunities are growing more and mo the Oshika area, too, including the area in front hospital as well as closer toward the Otowa Cho Ch Two families there have become vitally interest knowing Christ during these past six months. families lost their twelve year old sons in a dro accident last summer, and their sorrow has drawn to Christ. One of them is a university professor a and his wife walk the forty minutes to Otowa Church every Sunday, rain or shine. The other n the head of the Shizuoka Statistics Office; he co almost every evening Bible class as well as to th tism instruction class. His hunger for the Word o and the faith with which he has already grasp salvation through Christ is a cause of joy and e agement to us.

"Two weeks ago, on request, I began a weekly en's Bible class in the Oshika area. The women anxious to begin immediately. For this month w meet in the home of the head doctor of the Hospital, next month in the home of the uni professor, and then we will be able to move to ou chapel. This early beginning in the homes will h enlarged influence upon the neighborhoods wh will meet. The mothers have also asked for school class, but I think it would be better to wa beginning that until the chapel is ready. It easier to fit it into the schedule then."

# Altars Unto the Lord

REPRINTED FROM "CHRISTIAN ECONOMICS"

Shortly after the close of World War II, I traveled throughout Finmark, the northern province of Norway. Only four little churches remained standing. Previously there had been one in every village. Nearly all the homes and all the schools in Finmark also had been destroyed. I was interested to observe that the first concern of the people in returning to their small villages was to reconstruct the churches and schools. I saw that the hearts of the people had not been damaged. They still put first things first. They knew that their well-being depended upon maintaining the worship of God and the restoration of educational facilities. Like Abraham, their first concern was to erect altars unto the Lord.

Today as one goes through Norway, he cannot help but realize the important place which the church occupies in the community. Far up in the Arctic zone, tiny villages cluster on narrow strips of land, as if clinging to the bases of the mountains, to avoid falling into the deep fjords. The central anchor of each one, providing inspiration and security, is the little village church. In this remote corner of the world, it proclaims the supremacy of spiritual power. In these regions, where growing gardens are watered by the snow of melting glaciers often but a few feet distant, the people have not neglected to erect their altars unto the Lord.

In one of these villages visited by the author, the fishermen had saved for ten years in order to purchase a pipe-organ. It is the northern-most pipe-organ in the world. It is one of the ways these splendid folk have erected altars unto the Lord.

Having seen the churches of Northern Norway and the devotion of the villagers to them, I knew that the integrity of the people of this country would be high.

In the spring of 1940, as Director of the International Commission for Refugee Children, I had sought and obtained grants of substantial sums of money and supplies from some 24 governments. Among others, Norway had given about $100,000. Half of this sum had been paid, and the remainder was due in March of that year.

At that time, the Russo-Finnish War was being bitterly fought. Thousands of child refugees were coming out of Finland into Northern Norway. It seemed to me that Norway needed her resources to deal with her own refugee problem. I therefore wrote to the foreign minister suggesting that we cancel the pledge.

A few days later I received a courteous reply thanking me for the suggestion but saying that not in a thousand years had Norway failed to keep a promise, and the goods would be sent as agreed. They were shipped just a few days before the Nazis arrived.

At this time when treaties were being considered as mere scraps of paper and when international obligations meant nothing, here was a people and a government in great need of resources to meet pressing problems at home which, nevertheless, refused to accept our offer to cancel this obligation and insisted on keeping their word. It was a refreshing example of integrity in a crumbling world.

Again in 1945, when I was in charge of certain relief shipments to Norway, that country was the first among many to whom supplies were being sent, to inform me that it could meet its own needs and that such help as we could give might better be sent to countries where the suffering was more acute.

Having seen their altars unto the Lord, I could understand the basic integrity exhibited upon these two occasions. *Worshipping God and seeking to know and to do His will changes men and women,* changes government and makes the whole world better.

Altars unto the Lord in accounting house, factory and on the farm, would usher in an era of Christian Economics and bring the answer—the only answer to the wretched condition in which the world finds itself today.

# God Is Leading

Myra Johannesen

When we pray earnestly for God's guidance, God leads. Sometimes we may forget that we have asked God to lead, and get lost in the maze. We may feel that God has forgotten us, but all the same, God leads, if we but lift our hearts to Him.

*In pastures green? Not always; sometimes He*
*Who knoweth best, in kindness leadeth me*
*In weary ways, where heavy shadows be.*

God's leading may at times be difficult, but the difficulty is lessened by the abundance of our faith. He may lead through temptations and difficulties, but God never leads us to sin. It is His will that we resist the evil one who would take from God His glory. If we would be children of God, we must turn from the tempter. Yet, knowing our frailty, we must not become bitter or despondent when we have fallen once, but realize our weakness and in humility and repentance lift our eyes to Him, who is ever merciful and willing to forgive; to Him who sent His Son Jesus into the world to be a propitiation for our sins, that through Jesus we might attain to everlasting life. Jesus is our Intercessor to whom we must go with our burdens, our anxieties, and cares. In Him we find forgiveness and strength. "Casting all our care upon Him," we may say in assurance, "Lead on, O King eternal."

*So—whether led in pasture green or desert land,*
*I trust, although I may not understand.*

## "Beer Belongs"–But Where?

An irate reader mails us a full-page advertisement torn from a recent issue of *Woman's Home Companion*. A lovely home scene is pictured in full color. It is a great day in that home—"Mother's Night Off," no less. So Mother is the guest of honor. She sits in solitary splendor at a beautifully set dining room table. Daughter is lighting the candles; Son is bringing a dish in from the kitchen; Dad is mixing salad. Soon the family will be seated around the table—and Mother hasn't anything to do but eat and look pretty. Lovely, isn't it?

Then why our reader's wrath? Simple. Because this picture is one of that series which we have all seen in magazines for a long while, a series "sponsored by the United States Brewers Foundation," and it has the one and only purpose of emphasizing the slogan which the brewers have been trying to make America accept, "Beer Belongs—Enjoy It!" Naturally, the most prominent feature of the lovely table, next only to lovely Mother herself, is the array of beer bottles and glasses of beer, a bottle and a filled glass at each place. Surely, we are expected to agree, here is one place where beer not only belongs, but where people will really enjoy it! Could Mother be honored without the indispensable product of the United Brewers foundation? Perish the heretical thought! Surely, beer belongs at such an occasion.

We are not at the moment disposed to enter into an elaborate discussion of the rights and wrongs of beer-drinking; the stand of LUTHERAN HERALD on the whole subject of both temperance and prohibition is, we trust, well known. It is rather the one phase of the problem which again comes to the fore in ads like the one named above which concerns us.

A number of years ago we made the point editorially that the entire liquor industry has "pressed its pants" and that, "all dressed up," it is prepared to make an appeal which was impossible in the old days when no one tried to make the whole business look respectable. We have had ample opportunity to see the results of that propaganda. And it goes right on. The series of ads on "Home Life in America" of which "Mother's Night Off" is an example is a case in point.

So, without attempting to define where beer really belongs, we hazard a few statements as to where it does *not* belong. It does not belong at the very heart of America's home life; we consider the ad which occasions this editorial an insult to the American home. It does not belong in the curriculum of child training; it is doing a disservice to future generations to let any child grow up in the naive faith that "beer belongs" in the normal existence of the average individual. In short, it does not belong to the culture of America, whether that culture be Christian or non-Christian.

# EDIT

## A "Bright Future"

It will probably surprise our readers as much as it d the editor to be told that "The (Roman) Catho Church Faces a Bright Future." So we are assured Norway via an offering envelope which came into o possession recently. The envelope originally came fro "The Very Reverend H. Kielland Bergwitz, Provicar the Apostolic Vicariate of Norway." An American a dress is given, presumably to facilitate sending gifts.

The plea for gifts to the Roman Church in Norway based on the statement that "the Catholic Church Norway faces a bright future." Further, "Your contrib tions and prayers are the hope of Norwegian Catholic A gift of $300 will support another priest for a ye $100 will help build a chapel; $10 will help support pupil in a Catholic school; and the modest sum of f dollars will help support "one of Norway's few m sions."

Some "facts" are also cited: "400 years ago Norw was Catholic." Now, however, "only 5,000 out of N way's 3,000,000 people are Catholic." (That figure is bit high; 4,000 would be closer to the truth, and have it on excellent authority that most of them are Roman Catholic by either birth or "conversion," are Roman Catholics who have moved to Norwa Further we are informed that there are only four Ca olic grade schools and only 50 priests, of whom ten native. There are "only 28 very small chapels a churches in the whole country."

On the basis of those facts, then, American memb of the Roman Church are exhorted to give, with assurance this is "charity for Christ."

We find this offering envelope an interesting exhi for several reasons. The first is that, under the laws Norway, the Roman Catholics have perfect freedom propagate their religion. There was a time when t was not the case. For generations, however, any Ch tian denomination or sect has been perfectly free to "missionary work" among the inhabitants of Luthe

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At that, we may live to thank those who sponsor these ads. One wonders if the patience of the Ameri people is not getting near the breaking point. If a when it reaches and passes that point, there is a str possibility that public wrath will place not only beer all liquor where it really belongs. The beautiful pict of "Mother's Night Off" adds another incentive to cent people to do just that.

# IALS

## egian Catholicism?

Norway. The Jesuit order is still banned, but a move-ment, which has the support of the State Church, is on oot to have the ban also on the Jesuits lifted.

All that is as it should be. It has been a source of mbarrassment to Protestants the world over that even his minor restriction has remained in Norway. We be-eve firmly that there should be perfect religious liberty n every country in the world.

Does it not, however, seem reasonable to expect that vhat the Roman Church demands as a natural right hould then be accorded others when it is in the saddle? How far that is from the actual situation is all too well known. Italy and Spain are concrete examples of how Rome does it. Even when Protestants are tolerated, it is trictly by sufferance. Under certain very stringent stip-ulations, they may be permitted to worship in peace although even that is by no means always the case). Even when such worship is permitted, every precaution s taken lest Protestants shall be able to propagate their eligion. The story of persecution of non-Romans in he countries we have mentioned is one of the saddest tories of the Christian Church today. In the Latin American countries, we have ample further examples f the intolerance of the Roman Catholic Church.

Another fact which is noteworthy is that the whole Roman Catholic movement in Norway is strictly a proselytizing movement, a "missionary" effort. If there re 50 priests in Norway, that is one for each 80 Roman Catholics in the country. Four grade schools should be nore than sufficient for the few children who are of Roman Catholic parentage. And it appears to us that even "28 very small chapels and churches" would more han suffice.

No, let us be perfectly clear that this whole movement s nothing more nor less than a movement to gain con-erts—exactly what it is forbidden Protestants to do in Roman Catholic dominated countries.

We doubt that Catholicism will make any rapid strides n Norway. Even though it will have to be admitted hat Christian faith and life in that country leaves much o be desired—as they do in all countries—yet Norway s distinctly Lutheran in both faith and tradition and vill remain so. But it is worth knowing that Rome's ampaign to regain what the Reformation deprived her f goes right on.

## "Adoption" of Chaplains?

Among not a few interesting letters commenting on recent material appearing here regarding the men in the chaplaincy and their relation to the Church is one which makes a novel suggestion. The writer is one of the chaplains. Writes he:

"A thought occurred to me some time ago; perhaps I have already mentioned it. Many of our congregations sponsor and support missionaries. These pastors are listed on the congregational rolls, bulletins, and what have you. The congregation sees them once every seven years or so. Why not do the same for chaplains? It wouldn't cost a red cent. In other words, an additional pastor who serves the congregation by being away in the service rather than at home. Just an idea, but it would give us a sense of belonging. To top it all off, a chaplain could say that he is 'presently' a pastor of such and such a congregation."

Well, what do you think of the idea? It appears to us, without having made any further study of the matter, that it may have a good deal of merit. It might be the congregation which the chaplain served before he entered the service which would want to "adopt" him. Or it might be the congregation of his childhood and youth, where he was confirmed, perhaps ordained. Or it might be a congregation with which he has had no previous connection. That part is not important. We suspect that the most important aspect is the one our correspondent describes in the words, "It would give us a sense of belonging."

Might it not be that the "adopting" congregation would reap the lion's share of blessing? The letters which come to our office from chaplains are among the finest we receive; never a one but it brings us a renewed sense of responsibility to the men in service and to our fellow pastors in the chaplaincy. We can conceive what it would mean to the congregation itself and to its auxiliaries to receive letters from its "chaplain pastor."

When the chaplain writes that it would not "cost a red cent," however, we enter a mild demurrer. It need not, to be sure, but there are a few things the "adopting" congregation could do which would mean much to the chaplain. At present the editor's office is acting as "agent" for two of our chaplains in selecting books, for which the chaplains pay. In addition, to one of them we send Lutheran Herald by Air Mail each week, also at the expense of the chaplain. It occurs to us that it would give the adopting congregation not a little satisfaction to do such things. What little it would cost is insignificant, but it would mean a great deal to the chaplain.

We shall be much interested in receiving reactions to this idea; there may be objections which we have failed to see. What do you think of it?

# Blessed Is He

Harold B. Kildahl

PALM SUNDAY

March 29, 1953

Text: Matthew 21:1-9

Blessed is He that cometh," they shouted. But is it true? It surely had not been true, at least up to this time. His footsteps had been dogged by determined men whose only objective was to destroy Him. His moments of reflection had been filled with the dark shadows of impending doom and the shadow of a cross. His friends had been faithless and one of them proved to be a traitor. Although great crowds surged around Him and hailed Him gladly, they were an unseeing and unhearing people for whom loaves and fish and a calmed sea were sufficient. Messiah? He would come one day, but in the meanwhile the Nazarene would serve to give them cause for amazement.

"Blessed is He that cometh," they shouted. I have often wondered what, exactly, this crowd of people meant by those words. In fact, I have often wondered what exactly you and I and a lot of other people mean by those or similar words. To my way of thinking the great hindrance to the progress of the Gospel and the Church of Christ lies in the simple fact of language and its use. Why is He blessed? Just what does that mean?

Blessed is He because He is the Son of God. There are those who do not perceive that truth and others who dismiss it, but it is still true, for God the Father has declared it so to be.

Blessed is He because He is the perfect example of obedience to the will of God. He, the fulfillment of the Law, is our substitute.

Blessed is He because He is the sacrificial Lamb. There could be no other recourse, no other way. Atonement required the sacrifice of the Lamb, and He endured the cross freely, willingly giving Himself for the sins of the people, and for you and me.

Blessed is He because He is our guide, counselor, redeemer, and friend.

Blessed is He because He not only is the Son of God, not only the Sacrificial Lamb, not only the perfect example of obedience, not only guide, counselor, and friend—He is also our eternal hope. With men of old you too can shout—"Hosanna in the Highest."

I wonder—did those people mean it just like that? And I wonder—do you mean it just like that?

I hope it is true—that in your life there is but One, the blessed One of God, the Savior of your soul. Amen.

# Evidences of Gospel Power

Philip S. Dy

It was a great experience for the Board of Home M sions to visit almost all our young churches in Cali nia a short while ago. Traveling in a caravan of th cars, we visited one church after another all day lo We inspected churches and parsonages and visited v pastors and their wives. It is conservatively estima that we drank 1,360 cups of coffee. Evidences of Lord's blessings seemed to surround us on every ha Pastors were happy and optimistic and told of chu growth and progress both outwardly and inwardly.

On the two Sundays, each one was assigned to pre in one of the young congregations. This gave a f hand impression of the spiritual power behind the tire program as we met people who spoke freely what Christ and His Church has come to mean in dividual lives. We found ourselves face to face evidences of gospel power to change and bless the of people.

Each weekday evening we enjoyed a dinner mee in some host church and heard a word from a re sentative of each church in the area. The following s ment by Mrs. Orvin Feiring of Salinas, California, s marizes much of what we heard and saw:

"Many of our members came to this community f the Middle West, where they were brought up in Lutheran faith; others came from areas where Lu an churches are in the minority, yet our Church filled their needs where others failed.

"Until the organization of Good Shepherd congr tion, there was no church in the community which fered the type of religious worship which some seeking and to which others had grown accustome

"We all feel we have gained much as members Home Mission congregation. We have had the sati tion of seeing our church develop and grow. We known the fresh enthusiasm of those new to Luth ism.

"We have grown from the inactivity of a Sunda to-meeting type of religion, to an every day, li working Christianity.

"To many our church has meant the differenc tween a passive faith and a deep abiding faith; sional reading of the Bible and an earnest desi study and understand the Word of God through reading of the Scriptures; a casual attitude toward ardship, and an acute sense of a sacred responsibil

"We feel at ease worshipping in this church a closeness to God never before thought possible.

"It has meant the difference between spiritual and everlasting life."

# Meditations for the Family Altar

Joel Njus

## TOWARD EASTER SUNDAY

**The Epistle: I Corinthians 5:7-8**

**The Gospel: Mark 16:1-7**

### Monday, March 30
### JESUS PRAYS FOR HIS ENEMIES

**Read Luke 23:32-38**

*And Jesus said, "Father, forgive them; for they know not what they do."*

We have no record of Jesus speaking since He spoke to the weeping women on the way to Golgotha. He had been silent when they removed His clothing, silent as they stretched out His hands and feet and nailed them to the cross, silent when they reviled and mocked Him. "Like a sheep that before its shearers is dumb, so he opened not his mouth." Now lifted above the earth on the cross, He speaks: "Father, forgive them." In love He pleads the cause of His enemies: "They know not what they do."

There was no hate in the heart of Jesus for those who crucified Him. Only love and forgiveness. Only a prayer to His Father that He too would forgive them. That love, that forgiveness, and that prayer were also for me. For while I was yet His enemy, He prayed for me. And died for me! O wondrous love!

*Dear Jesus, teach me to love. Help me to love my enemies and pray for them. Amen.*

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### Tuesday, March 31
### A PRAYER AND A PROMISE

**Read Luke 23:39-43**

*And he said, "Jesus, remember me when you come in your kingly power." And he said to him, "Truly, I say to you, today you will be with me in Paradise."*

The authorities had judged three men worthy of death. For all three, the punishment was the same—crucifixion. But one of the criminals crucified with Jesus was conscious of a difference. He and his companion were guilty, but Jesus was innocent. They deserved to die, but Jesus deserved to live.

Strange that a criminal should see so clearly. Stranger yet his humble prayer, "Jesus, remember me." And strangest of all the answer of Jesus, "Today you will be with me in Paradise." It goes so contrary to human reason. A criminal in Paradise! An outcast of society brought home to the Father's House. The promise of Jesus to the cry of this criminal is an open invitation to each helpless sinner to come to the cross for salvation.

*Nothing in my hands I bring,*
*Simply to Thy cross I cling. Amen.*

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### Wednesday, April 1
### THE PASSION PRAYER

**Read Matthew 27:45-50**

*And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?"*

I believe we can best understand what it involved for Jesus to take our sins upon Himself when we ponder the cry that came from His lips after the three hours of darkness upon the earth. The physical darkness was just an outward manifestation of the death and hell through which Jesus was walking for us. The cry from the cross that comes through the night, "My God, my God, why hast thou forsaken me?" tells of an agony of soul that I can never completely understand. To be forsaken by God is to taste eternal death.

But I know the reason Jesus walked this dark road. It was that I might never have to taste that death which my sins deserve. And in the darkness I whisper:

*Thank you, dear Jesus, for walking alone that road in order that the road to life might be opened for me. And for all men. Amen.*

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### Thursday, April 2
### THE VICTORY WON

**Read John 19:28-30**

*When Jesus had received the vinegar, he said, "It is finished."*

The victory is won. The battle is over. Sin, death, and the power of the devil go down to defeat. Sin that separates man from God has been dealt with once for all. Atonement is complete. In the second Adam, the devil has met his master. Death has been slain. The work of salvation is finished.

What a marvelous assurance this is for our souls. Nothing less would be enough. If we had to trust in our own goodness for even the last mile to heaven, we could never enter its gates. We would fall short of the mark. But now everything needful has been done. Nothing needs to be added. Jesus has done it all in our place. He who receives Jesus, receives the victory. Faith in Jesus is simply resting in the victory won.

*My hope is built on nothing less*
*Than Jesus' blood and righteousness;*
*On Christ, the solid Rock, I stand:*
*All other ground is sinking sand."*

### Friday, April 3
### A DYING PRAYER

**Read Luke 23:44-49**

*Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he breathed his last.*

As a true man, Jesus died. His body which had withstood so much abuse from the soldiers of Pilate, the burden of the cross, and the agony of the crucifixion, now finds a release from all pain in death. One last breath and His body hangs lifeless on the cross.

Jesus met death unafraid. As He had lived His life on earth in His Father's will, so He died committing His spirit into His Father's hands. Safe and sound He lay down to sleep in His Father's arms.

The day of our death is close at hand. For him who believes, death comes as a gateway to a new and richer life. The child of God in faith can say, "Father, into thy hands I commit my spirit."

*Be near me when I'm dying,*
*O show Thy cross to me;*
*And to my succor flying,*
*Come, Lord, and set me free. Amen.*

### Saturday, April 4
### JESUS IS BURIED

**Read Luke 23:50-56**

*Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid.*

Joseph of Arimathea with the help of Nicodemus prepared the body of Jesus for burial. They had to work quickly, for the sabbath was beginning. In a garden nearby was a new tomb which Joseph secured as the burial place for Jesus. As the evening shadows lengthened, the body was placed in the sepulchre and the stone was rolled against the entrance.

We have all stood beside a grave and seen a loved one buried. We have stood there, perhaps with tears in our eyes, but with hope in our hearts, because Jesus made the grave a symbol of victory rather than defeat by His resurrection from the dead. Our comfort in time of death is not a casket that shall preserve our earthly bodies, but Christ who has the power to raise us from the dead.

*O death, where is thy sting?*
*O grave, where is thy victory?*

# Here and There on the Christian Front

Edited by Raymond M. Olso

## "WITCHCRAFT" IN GERMANY

Sensational revelations of "applied witchcraft" and exorcism in rural areas of Schleswig-Holstein, the northernmost province of Germany, have been confirmed by church authorities, it has been reported by *Evangelischer Pressedienst,* official news bulletin of the Evangelical Church in Germany. The increase of superstition and a growing influence of "sorcerers" was first pointed out by Johann Kruse, director of the Hamburg Archives for Study of Modern Superstition.

According to *Pressedienst,* he reported various cases of exorcism and "cure by sorcery" in rural areas of Schleswig-Holstein, and claimed that attempts to cure cattle through "witchcraft" were spreading all over the province. This latter statement, says the news bulletin, has been confirmed by veterinarians.

Church authorities attribute the growing superstition to "spiritual loneliness of people who found themselves without strong church ties" after World War II, and to "increasing influence of religious sects, many of whom have received considerable material support from abroad." The situation is reportedly worst in Schleswig-Holstein, especially along the eastern border of the province, although superstition seems to be growing in other parts of Germany, too. In 1952 a total of 65 cases of "belief in witches and applied sorcery" were reported from all parts of Germany, 12 of them from Schleswig-Holstein.

## LILJE WARNS OF INDIAN COMMUNISM

When Bishop Hanns Lilje, president of the Lutheran World Federation, returned to Hannover, Germany, from his visit to India, he was quoted in the church press as seeing Communism as the crucial problem in India. It was gaining influence among the poor working classes, as it pressed in from the north and northeast, he said. However, it was not limited to the working classes, since "students, too, are especially susceptible to Communist propaganda, because their education gives them more access to written material." In South India, he reported, some Christian congregations have become vulnerable to Communist infiltration among those who have learned to read and write.

The Lutheran leader was impressed, however, with the influence of Christianity, especially among the better educated people, even though only one per cent of the 400 million Indians are Christian. He believes that Communism is facing the West with a greater challenge than ever to show Indians the stronger values of true religion. Christians are in a better position to oppose Communism, he pointed out, in this country where the historical development will "decisively influence religious as well as political life in the whole world."

## AIRWAVES CALLED "A PUBLIC TRUST"

A radio and television institute spo sored by the Church Federation Greater Chicago and the Nation Council of Churches adopted a reso tion calling for a program of contr within the industry, to be establish with the public. The resolution sa "The airways are a public trust and, view of the fact that the number channels is limited, the public shou have a more definite voice in det mining content and policies. In t new age of mass communication, it important for the broadcasting ind try to remember that freedom speech for the American people mea access by all citizens to the informati and cultural images necessary if th decisions are to be intelligent and o civilization healthy."

There was criticism of TV's co

## SHAPE FLAG TO CATHEDRAL

RNS Photo

Gen. Matthew B. Ridgway, Supreme Commander of the Allied Powers in Europe, presents the SHAPE flag to the Very Rev. Sturgis Lee Riddle, Dean of the American Pro-Cathedral Church of the Holy Trinity in Paris (left), during a special service held for the North Atlantic Treaty Organization and Supreme Headquarters of the Allied Powers in Europe. Looking on are: Ambassador William H. Draper, Jr., U.S. Special Representative in Europe; and Bishop J. I. Blair Larned, in charge of the American Episcopal churches in Europe. The capacity congregation included ambassadors and high ranking officers of NATO and SHAPE.

## AWARD FOR WELFARE WORK

RNS Ph

Francis Bosworth, 48, executive director the Friends Neighborhood Guild in Phi delphia, receives the $10,000 Philadelp Bok Award from Judge Curtis Bok, grands of the late Edward W. Bok, noted phila thropist, who established the award in 19 The Quaker welfare worker was cited his work in slum clearance, and the prom tion of licensing and inspection of ter ments, enforcement of health, sanitation a building codes, crime prevention and int racial programs. The Friends Neighborho Guild, which Mr. Bosworth has headed sin 1943, is a project of the Philadelphia R ligious Society of Friends.

tinued emphasis on liquor, crime, and violence in many programs. There was also objection to indirect or direct sponsorship by commercial firms of religious television programs which favor a particular faith on the basis that "such sponsorship threatens to extend American commercial philosophy and materialism into the field of religious life." There was a recommendation that stations give 10 per cent of their air time to non-commercial agencies, such as educational and religious groups.

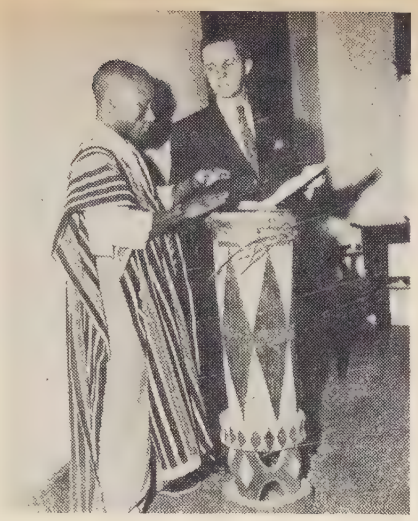
## PRIESTS INVOLVED IN "KIDNAPING"

Robert and Gerald Finaly, two Jewish boys aged 12 and 11, orphaned in 1944 when their parents were seized in France, deported to Germany, and killed, are being sought by police in northern Spain. In 1944 they were placed in a nursery school in Grenoble in France, under the care of Marie-Antoinette Brun, Roman Catholic operator of the school. In 1945 the boys were located by a Mrs. Hedwig Rosner, of Gedera, Israel, an aunt, but Miss Brun refused to surrender the boys to her. A legal battle finally declared Mrs. Rosner to be the children's guardian. Miss Brun refused to obey the court order, and when she was placed under arrest the boys had disappeared. They were traced to a Catholic boarding school in Grenoble and then to Marseilles and to Bayonne in southwestern France.

Under arrest as a result of this involved "escape" are four priests, the mother superior of the Grenoble boarding school, and others. During the legal battle it was revealed that the children had been baptized as Roman Catholics in 1948, three years after Mrs. Rosner had asked for their custody.

Roman Catholic and Jewish representatives met in Paris a short time ago with Ministry of Justice officials to seek a solution to the controversy over the "kidnapped" Jewish orphans, and to have them returned from Spain where they are supposedly hidden. A "compromise" is reported to be in process whereby the children would be placed in custody of a "neutral" organization for six months. After that time, when the boys had been "freed from the pressure of religious ideas," the case would be reviewed.

## CALL TO PRAYER



RNS Photo

Prince Nimneh A. Browne of Liberia, a student at Lincoln University in Philadelphia, demonstrates to Mayor Joseph S. Clark how natives in his homeland were called to prayer in observance of the World Day of Prayer on February 20. Earlier, Mayor Clark had been one of the many mayors in the country to issue a formal proclamation asking citizens to observe the designated day.

## WORTHY OF NOTE . . .

In connection with the annual celebration of Scout Week, the Lutheran Church's *Pro Deo et Patria* Award was conferred on 191 Boy Scouts or Explorers who are members of congregations in 28 states and the District of Columbia. The recipients represented eight church bodies. A total of 1,708 Awards, Citations, and Medals have been granted since the *Pro Deo et Patria* award was established ten years ago. . . . A society for the preservation of ancient Norwegian parchment documents has been formed in Oslo by nine publishing companies. Its first product is a photographic reproduction of a collection of Roman Catholic sermons dating from the 12th century. (There were no other sermons in those days, in Norway, of course.) . . . The CIO Textile Workers Union of America announced it was filing unfair labor practice charges against a textile mill in Cherryville, N. C., because seven Cherryville ministers had urged the employees not to vote for union organization. A letter was sent to the workers by the clergymen. Denominations represented by the ministers were: Methodist, Baptist, Lutheran, Church of God, and Presbyterian. . . . Governor Len Jordan of Idaho has signed a bill outlawing slot machines in that state after January 1, 1954, and asked for a strengthening of enforcement laws to keep the machines from operating under cover. He also urged approval of an anti-gambling bill.

## PROTESTANT PUBLISHERS MEET

RNS Photo

A report showing that sales of religious writings and books are growing steadily is examined by members of the Protestant Church-Owned Publishers' Association at its annual meeting at Atlantic City, N. J. Standing are: Lawrence L. Huffman, publisher and general manager of the Otterbein Press, Dayton, Ohio, and out-going president of the association (left); and Gordon A. Grant of Philadelphia, executive secretary. Seated are: Dr. Walter L. Jenkins of Philadelphia, the association's new vice-president (left); and Keith Von Hagen of Nashville, Tenn., 1954 program chairman. Publishing houses belonging to the Association are owned by Protestant denominations and church organizations.

# Schools and Colleges

Edited by the Division of Higher Education

## LUTHER STUDENTS CONTRIBUTE LARGE AMOUNT OF CLOTHING

From *College Chips,* official publication of Luther College, Decorah, Iowa, comes word that more than 30 large, well-packed boxes of clothing were recently gathered for shipment to Tuscon, Korea. Alf Allness, originally from Viroqua, Wis., and a Luther graduate ('52), now a chaplain's assistant at Tuscon, sent a plea for clothing to Pastors Gerhard Frost and Gerhard Belgum. Besides the clothing, more than $125 was collected from students and faculty members to cover the shipping costs.

## PLC HAS "OMNIBUS OF THE ARTS"

Pacific Lutheran College of Parkland, Wash., has held a unique three-day production which they have entitled "Omnibus of the Arts." Included in the events was the performance of the concert band, presentation of the Biblical drama, "Job," and a concert by the "Choir of the West." All performances were open to the public and afforded an opportunity to become acquainted with the work being done at the college in this field.

## MISSION DAYS AT AUGUSTANA

Mission Emphasis Days were held at Augustana College, Sioux Falls, S. Dak., the early part of March with various missionary personnel as speakers. They included the Rev. Conrad Halvorson, missionary to Madagascar, the Rev. J. N. Otte, missionary to the Union of South Africa, the Rev. Arthur Anderson, missionary to the Sudan, and Dr. Rolf Syrdal, executive secretary, Department of Foreign Missions.

The three-day observance included special programs during the regular chapel periods and special services in the evenings. During two days the speakers met with Christianity classes and led dormitory devotions one evening. The observance was sponsored by the LDR.

## AUGUSTANA ACADEMY ALUMNI PLAN NEWS BULLETIN

A new project of the alumni association of Augustana Academy at Canton, S. Dak. is the compiling of information regarding former students of the academy. In order to provide complete coverage, members of the alumni association in various parts of the country have been called upon for news and information.

Officers ask that if members are not contacted that they send information regarding themselves (where living, work engaged in, news about their home, etc.) to Mr. Alvin Bergh, Augustana College, Sioux Falls, South Dakota, or to Miss Carolyn Baalson, Augustana Academy.

## NEWS FROM WALDORF

President Sidney A. Rand has announced that Waldorf College, Forest City, Iowa, will hold its first annual Senior Counseling Day on Thursday, March 26. Julian P. Melberg, Jr., director of admissions at the college, is in charge, together with Miss Louise Ambuel and Mr. Lloyd Thorsheim of the field staff.

The purpose of the day will be directed to the giving of counsel and guidance in college programs to interest many more high school seniors in going on to college and also to visit with prospective college students in connection with their own problems of courses of study. All high school seniors interested are cordially invited to attend. Letters of invitation have gone out to the high school superintendents.

Any high school senior interested in visiting the college on that day should write to Mr. Melberg for a reservation.

*

The Greater Waldorf Association, made up of alumni, former students, and friends of Waldorf College, held the fourth in a series of meetings in the college vicinity on March 9. Previous meetings had been held in Lake Mills, Iowa; Albert Lea, Minn.; and Kensett, Iowa. All meetings were well attended.

On March 28 the Waldorf Coll Choir, under the direction of Mr. vin Hagen, will begin its 34th ann concert tour, traveling through Min sota, Wisconsin, Illinois, and b through southeastern Iowa. Two c certs in Chicago will follow an Ea Sunday concert at Brodhead, W This tour will mark the 25th anni sary of Director Hagen, who has composed several of the songs wh the choir has sung over this period time. This year the concert will incl three numbers which Mr. Hagen ranged.

## FROM ST. OLAF

Lenten services at St. Olaf Coll have been held each Wednesday ning with six professors from Lut Theological Seminary developing key phrase, "I Am." This series included the following: "Before A ham Was, I Am," presented by Robert Boyd; "I Am the Good Sh herd," by Dr. Janis Rosentals; "I the Bread of Life," by Dr. E. Cliff Nelson; "I Am the Truth," by Warren Quanbeck; and "I Am Kin by Dr. George Aus. The conclud meditation will be given on March when Dr. Herman A. Preus will sp on "I Am the Resurrection and Life."

Music for the services has been plied by various choral groups on campus.

*

Again the St. Olaf debate te coached by Dr. Theodore Nelson Mr. Kenneth Wilkins, have won other tournament. At the first an Midwest Conference Forensics T nament held at Grinnell College, G nell, Iowa, recently both of the St. teams were undefeated in six ro of debate. St. Olaf also took top ors at the University of Nebr Tournament the first week-en March.

*

The college has received a gi ten pianos from Mr. J. M. Wyl the J. M. Wylie Piano Compan Minneapolis. The new Kimball p have been placed in the St. Olaf r hall where they will be used by dents studying piano.

# Within the E.L.C.

## PERSONS

**The Rev. Orville Hiepler,** until recently pastor of First Lutheran Church, Pasco, Wash., has moved to Sacramento, California, where he will be organizing a new parish. Before leaving Pasco he and his wife were given a farewell dinner by First Lutheran Church.

**The Rev. Theodore Maakestad,** ELC evangelist, began Feb. 8 conducting special services in each of the parishes of Mid-Columbia Circuit, Pacific District.

**The Rev. C. W. Solberg,** assistant pastor of United Evangelical Lutheran Church, Oak Park, Ill., also president of the Eastern District YPLL, took in this latter capacity part in the Atlantic Circuit YPLL convention held Feb. 14-15 at Zion Church, Staten Island, New York. At this convention the circuit league was changed into the **Atlantic District** of the Young People's Luther League. On Sunday morning, Feb. 15, Pastor Solberg preached at Bethlehem Church in Baldwin, Long Island. In an earlier issue he was, in this connection, confused with the Rev. Clarence Solberg, assistant Home Missions director, on account of the similarity of names.

**Navy Chaplain Thomas S. Severtson** (lieutenant commander), who is serving as chaplain at the U. S. Naval Submarine Base, Great Lakes, Illinois, was recently elected dean of the Honolulu Chapter of the American Guild of Organists.

**The Rev. Conrad E. Lund,** chaplain at the RCAF Base, Weaver, S. Dak., writes the editor as follows: "The most pleasant experience of my life in the chaplaincy came with the visit of **Dr. George Aus** of Luther Seminary, St. Paul, for a preaching mission here Feb. 15-18. He began with a Sunday morning service and continued with evening services Sunday through Wednesday. God certainly heard the many supplications made in anticipation of this mission. The response was gratifying. Even adverse weather failed to hinder success."

**The Rev. Emil Salveson,** pastor since 1923 of Hamar Church, Rothsay, Minn., and Hedemarken Church near Carlisle, Minn., has resigned, effective in July this year. He and his wife will move to Crookston, Minn.

**The Rev. C. O. Pedersen,** former rector, now consultant, of the Norwegian Deaconess Home and Hospital, Brooklyn, N. Y., has been appointed a Fellow of the American College of Hospital Administrators in recognition of outstanding service in the field of hospital administration.

**Miss Martha Pedersen,** a graduate of the Brooklyn Norwegian Deaconess Home and Hospital's School of Nursing, was commissioned an ELC missionary for hospital service in Tanganyika, at a special service Wednesday evening March 11, at Trinity Church in Brooklyn. She left for the field a few days after the commissioning service.

**Dr. Oscar C. Hanson,** president of the Lutheran Bible Institute, preached at a series of Lenten services March 5-8 at Zion Church on Staten Island, New York, and at a service March 11 at Our Saviour's Church in Brooklyn.

**The Rev. (Col.) Gynther Storaasli,** secretary of the National Lutheran Council's Bureau of Service to Military Personnel, will from March 26 to April 11 participate in an inter-faith visitation to U. S. military installations in Hawaii and the Far East. Dr. Paul C. Empie, executive director of the Council, and a number of other clergymen will also take part in the visitation, all on the invitation of the Chief of Chaplains of the Department of the Air Force.

**The Rev. Martin D. Larsen.** Drayton, N. Dak., has accepted a call to Calvary Church, Rapid City, S. Dak., and will begin his pastorate there about June 15.

**The Rev. R. A. Saethre,** Milford, Iowa, has been accepted as a chaplain in the U. S. Air Force. Until called he is continuing to serve the Milford parish.

**The Rev. Theo. Lerud** and his wife were given a reception of welcome March 2 by the Salem and Sauk Valley Churches, Osakis, Minn., the reception being sponsored by the Brotherhoods of the two churches. A purse was presented to them. The Rev. C. M. Thronson of Osakis spoke on behalf of the congregations.

**The Rev. G. O. Forde,** pastor of St. John's, Immanuel, and Indherred churches, Starbuck, Minn., was March 1 given money for the purchase of a new car by his parish. This is the fourth car given Pastor Forde by his parish.

## PASTOR FROM NORWAY IN MINNEAPOLIS

The Rev. Magne Valen-Sendstad, dean of a Bible school near Trondheim, Norway, is this week conducting special services at the Norwegian Memorial Church in Minneapolis. On Sunday, March 22, he will preach there at three services: at 10:30 a.m. and at 5:00 and 7:00 p.m. During the past winter he has, with leave from his teaching duties, been preaching at Norwegian services at Zion and Trinity Churches in Brooklyn, N. Y.

## LUTHERAN WELFARE SOCIETY OF WISCONSIN

As successor to its former executive director, the Rev. L. O. Gjerde, who is now serving the Lutheran Welfare Society of Minnesota in the same capacity, the Lutheran Welfare Society of Wisconsin has named the Rev. Benjamin A. Gjenvick, since 1949 executive director of the Lutheran Welfare Society of South Dakota. Pastor Gjenvick is a graduate of Augsburg College and of Augsburg Seminary, and holds the degree of Master of Social Work from the University of Pittsburgh's School of Social Work.

## DISTRICTS

### Southern Minnesota

**Canby, Minn.** Our Saviour's Church, parish of the Rev. N. S. Magelssen, began March 8 broadcasting its Sunday morning service over Station KMHL, Marshall, Minn.

### South Dakota

**Wakonda, S. Dak.** First Lutheran Church, parish of the Rev. Palmer

Loken, will observe on April 26 its fifteenth anniversary, with three services. Speakers will be District President Pierson and the Rev. C. F. Savereide, Hillsboro, N. Dak., who was the first pastor of the church. The present membership is 215, exclusive of new accessions to be added Palm Sunday.

**Vermillion, S. Dak.** The Rev. J. N. Otte, missionary to South Africa, will speak at mission services April 12 at Pleasant Valley Church, parish of the Rev. Palmer Loken. In the evening the film "Zulu Harvest" will be shown.

Pacific

**Yakima, Wash.** Terrace Heights Church, which is being served by the Rev. R. A. Rodning of Grandview as supply pastor, is investigating locations for the erection of a church building. In that connection it was recently visited by the Rev. Clarence Solberg, assistant director of Home Missions, who preached at its morning worship March 1.

## RESOLUTION BY THE ROCK VALLEY CIRCUIT WMF

The Rock Valley Circuit WMF, meeting in a workers' conference Feb. 24 at Our Saviour's Church, Fairfax, Minn., adopted the following resolution on liquor advertising and sent copies to the congressman of the district concerned, the Hon. H. Carl Andersen, to the Hon. Jos. Bryson, author of the bill in question, and to the Hon. J. P. O'Hara, member of the House Committee, Washington, D.C.:

**"Whereas,** the glamorous beer and liquor advertising increases drinking, especially among youth and mothers and creates a favorable and tolerant sentiment toward the traffic in and the use of alcholic beverages; and

**"Whereas,** beverage alcohol is the sole cause of alcoholism and the chief cause of automobile tragedies, broken homes, juvenile delinquency, and other crimes, gambling, immorality, wrecked lives, poverty, suffering, insanity, suicides, political corruption, and many other deplorable and perplexing problems, and

**"Whereas,** the advertising of other things considered injurious to public health and morals is prohibited by law and re-inforced by public opinion;

"We, the circuit officers and department secretaries, pastors and their wives, Ladies Aid officers and other Ladies Aid members of the Rock Valley Circuit Women's Missionary Federation, assembled in a workers' conference at Our Saviour's Lutheran Church, Fairfax, Minn., do kindly request that you as our Representative support **H.R. 1227,** which would prohibit beverage alcohol advertising in interstate commerce and ban its broadcasting over radio and television and thereby reduce the inducements and temptations to become liquor-minded.

"This workers' conference represents twenty-one Ladies Aids with a to membership of more than fifteen hu dred women."

## ADULT CLASS AT MOHALL, N. DAK.

The group picture shown above is of an adult class recently confirmed in Zion Church, Mohall, N. Dak., parish of the Rev. S. C. Simundson. Of those appearing in the picture six were baptized and seven confirmed. A fourteenth member of the class was baptized a few days later, as he was prevented by snow-blocked roads from attending the Sunday service. There were originally fifteen members in the group, but one man had to be confirmed a fortnight earlier on account of being called into military service. About two months earlier Zion Church had received twenty-four accessions to its membership.

## OBITUARY

### The Rev. J. C. Hougum

The Rev. John C. Hougum, Steve Point, Wis., died March 1, in his 93 year. At the funeral, held in Steve Point March 4, the Rev. Orvis Hanson officiated. Hougum was bo June 24, 1860, at Vardal, Opplan Norway; immigrated to U. S. A. 1882. After having attended Chica University and Northwestern Univ sity some years he enrolled in 18 at Chicago Ev. Lutheran Semina graduating in 1890. He was ordain in that year by the General Synod a served pastorates in that synod eight years. In 1898 he joined the N wegian United Church, and served t following pastorates: Superior, W 1898-1901; Dorchester, Wis., 1901-0 Auburndale, Wis., 1906-17; and N Brighton, N. Y., 1917-25. In 1893 married Carrie Strand, who pass away in 1938. They had four sons a three daughters.

### The Rev. C. J. Christensen

The Rev. Conrad J. Christens who for a number of years was a p tor in the Lutheran Free Church, la a member of Denny Park Chur Seattle, Wash., died in Seattle Feb. in his 67th year. At his funeral Rev. B. T. Gabrielsen officiated. T deceased was born July 27, 1886, Drammen, Norway. Immigrated U. S. A. in 1904. Attended Augsbu College and Seminary 1906-14. Serv as pastor of various Lutheran F Church parishes for about 25 yea until ill health caused his retireme Survivors are his wife, nee Lillie Jol son, two sons, and two daughters.

### Mrs. Henry Eliassen

Mrs. Inger Rinde Eliassen, widow the Rev. Henry Eliassen (who pas away in 1927), died at Northfie Minn., Feb. 22, nearly 87 years of a Funeral services were held at St. Joh Church, Northfield, the Rev. Bo Biorn officiating. In 1892 she marr the Rev. Henry Eliassen, pastor Aneta, N. Dak., 1892-1912. She is s vived by three sons and two daughte

## ANNOUNCEMENTS

**Park River Circuit LDR** will m March 22 at Zion Church, near H ple, N. Dak. Speaker: Miss Arna Ni

**Sioux Falls Circuit WMF** will h

spring convention April 27 at Gar-son, S. Dak. Speaker: the Rev. C. Hanson.

**Columbia Circuit WMF** will meet spring convention April 15 at Long-w, Wash. Speaker: Dr. S. C. East-d.

**The Santal Mission Association** will d its 19th annual meeting at Dane- Church, Tyler, Minn. Opening vice May 15, 8:00 p.m. Election of ard members to fill expired terms.

**Decorah Circuit WMF** will meet ril 14 at West Clermont Church, rmont, Iowa. Speaker: the Rev. I. Gjellstad.

**Denver Circuit WMF** will hold a rkers' conference April 8 at Long-nt, Colo. Speakers: the Rev. G. se, executive secretary, Colorado rvice Society, and Mrs. Bennie lker.

**Fillmore Circuit WMF** will hold a kers' conference April 9 at Preston, nn.

**Black Hills Circuit WMF** will meet spring convention April 21 at sho, S. Dak. Speaker: the Rev. C. Hanson.

**For Sale:** A church building, seating persons. May be moved on or about y 15. Write Paul Meberg, Park Riv- N. Dak.

**Capital University Chapel Choir nductors' Guild** annual anthem com-ition is open to all composers. An-ms should be suitable for average urch choir. Contest closes September 1953. Complete contest rules may be ained by writing Everett Mehrley, ntest Secretary, Mees Conservatory, pital University, Columbus 9, Ohio.

**Eastern District Brotherhood** will ld its 7th biennial convention April 12 at First Lutheran Church, Eau aire, Wis. Speakers: Dr. Martin An-rson and Pastors A. R. Gornitzka d Gerhard Frost.

# ne Placement Service

purpose of the Placement Service is to st in the locating of our people in com-nities served by the Lutheran Church. The cement Service has not investigated the its of the propositions advertised and mes no responsibility in the matter. d your ads and communications to The cement Service of the E.L.C. New ad-ss: 303 Times Bldg., 57 S. 4th St., Min-polis 1, Minnesota. (Refer to ad number nswering.)

## FOR SALE

### rms

or sale—240 acre farm in LaMoure Co., Dak. Good buildings. On federal highway. ellent water, improved yard, close to Lu-an church, school, and country store. 200 s tillable. $50 per acre. 302-1A

80 acre dairy farm in Pierce Co., Wis. Full set of buildings, including basement barn equipped with steel stanchions. REA. 40 acres under plow, balance pasture and some timber. 3 miles to Lutheran church in strong Lutheran community. Priced to sell. Owner wants to retire. 302-2A

120 acre farm located in McLeod Co., Minn. Very best soil, about 70 acres field, rest in meadow and good pasture. Barn 34x80, fairly good 8-room house, other buildings. REA, mail route, 1 mile to Lutheran church. Priced right. 302-3A

49 acres, 20 in field, balance pasture; ½ mile lakeshore with $18,000 home. Sacrifice for $13,000. Immediate possession. 124 miles northwest of Minneapolis, Minn. 302-4A

160 acre farm located in south Goodhue Co., Minn. 2 miles from town with 2 large Lutheran churches, high school with bus service. 8-room dwelling house, all buildings in good repair. Good gravel road. Write for further information. 302-5A

Swift Co., Minn. farm of 200 acres, 160 acres tillable, for sale. On county-maintained graveled highway; electricity; running water, well fenced, good buildings in good condition; good well. School bus. 302-6A

320 acre farm for sale; rich soil; 150 under plow. Near perfect set of buildings. All modern home. 40 head of Holstein cattle, all machinery, and tools at $27,500. Owner will wait for part. Mille Lacs Co., Minn. Lutheran church. 302-7A

70 acres for sale in Mille Lacs Co., Minn. All heavy soil; 5 room home; barn; poultry house, and other buildings; REA; phone. 2½ miles to town on county road. Price $6,300. 302-8A

For sale—160 acre farm; good buildings and soil. Northwest Minnesota Lutheran community. 1 mile ELC church. 302-9A

For sale—160 acre farm in Crow Wing Co., Minn. 65 acres open; very good buildings, electricity. ½ mile to grade school, high school bus. Price $8,000 for farm or will sell stocked and equipped for $18,000 including 40 head of cattle; 40 head sheep; 2 tractors, and other machinery. 302-10A

346 acre very well improved farm for sale in Day Co., S. Dak. 8 miles from town, borders on lake. Good producing black soil; good locality and on good highway; REA and water system. 302-11A

160 acres for sale in Traverse Co., Minn. Very well improved. REA, water system, cesspool, and built in features. Good soil; well located near school and church in Lutheran community. 302-12A

160 acres for sale in Roberts Co., S. Dak. Fair set of buildings; graveled highway; REA by the place; about half in field. 4 miles from town. 302-13A

### Homes

Home in mild southeastern Washington with five acres; fruits, alfalfa, and pasture. 2 bedroom house with fireplace. Near school bus; 2 miles from ELC church and shopping center. 302-14B

### Businesses

For sale—feed and farm supply; lumber, coal, and seeds. Rusk Co., Wis. Town of 445 population. Good farming community. 302-15C

For sale—small hotel furnished in Lutheran community in Barron Co., Wis. Death in family only reason for selling. Property suitable for rest home or old people's home if buyer desires. 302-16C

For sale—self service market, with complete meat department. Fixtures A-1 condition, clean stock. Eastern S. Dak. county seat town. Increasing sales. ELC church. 302-17C

## WANTED TO BUY

Wanted to buy—160 to 200 acre grain and stock farm in north central Iowa, near good school and Lutheran church. Contract. By March 1, 1954. 302-18A

## FOR RENT

For rent—nice housekeeping room in Lutheran home. Within walking distance of loop, Minneapolis, Minn. One or two adults. 302-19B

## POSITION WANTED

Experienced teacher desires position in Lutheran high school. Would consider teaching math and science or position as principal. Have a number of years experience as supervising principal of grades and high school. 302-20E

## HELP WANTED

Wanted—woman as companion and also to assist with light housework in west central Minn. 302-21F

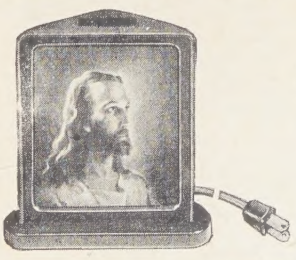
Housekeeper wanted for one person in Minneapolis. 5-room bungalow with gas heat. Position available at once. 302-22F

Director of nurses wanted for 130-bed hospital with school of nursing located in southern Minnesota at once. Salary open. 40 hours in week, sick leave and vacation with pay. 302-23F

Registered nurses—Lutheran Society operating 45 hospitals in 7 western states has position for nurse—superintendents, supervisors, general duty. A real opportunity for Christian service. Good salaries. 302-24F

Wanted—housemother for boys in Children's Home of the ELC. Work with group of boys ranging in age from 2 to 17, one other full-time worker with the group. Pleasant working conditions and good pay for the right person. Wisconsin. 302-25F

Wanted—married couple to work on farm in southeastern S. Dak. Must have dairy experience. Will pay top going wages. Partly modern new 3-room house. References required. 302-26G

**INSPIRA-LITE**

**No. L784.** Sallman's "Head of Christ" is featured in this lighted shadow box. The case is made of walnut plastic with glass face. Comes completely equipped with this beautiful color transparency, light switch, bulb and six foot cord ready to plug in. Ideal for evening meditation and devotional hour. The perfect gift for the shut-in. **$4.95**

**AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINNESOTA**

Married couple or single man to work farm on shares or wages. Desire someone who would be interested in making this their home. Must be good with stock. Walsh Co., N. Dak. 302-27G

Wanted—experienced married couple for general farm work at Alcester, South Dakota. Year around work. Start immediately. Have trailer house. 302-28G

# In Loving Remembrance

## Memorial Wreaths—ELC

**And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.**

**In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.**

### From January 12 Through January 26, 1953

Larson, Mrs. Hannah, Humboldt, Ia., $52.
Lattimore, Everitt M., LaCrosse, Wis., $1.
Moeller, Mr., Sioux Falls, So. Dak., $3.
Moen, Mrs. Anna, Rothsay, Minn., $2.
Nasby, Chris, Estherville, Ia., $11.
Nasheim, Mrs. Martha, Chicago, Ill., $5.
Nelson, Alfred, Houston, Minn., $16.50.
Nelson, Mr. and Mrs. Tobias, Kindred, No. Dak., $50.
Ness, Gordon, Minneapolis, Minn., $12.
Oas, the Rev. P. C., Veblin, So. Dak., $10.
Ondahl, Lennord, Watson, Minn., $3.
Ostroot, Theodore, Minot, No. Dak., $2.
Pederson, John, Edinburg, No. Dak., $11.
Peterson, Diane, Milnor, No. Dak., $2.50.
Peterson, Martin, Crosby, No. Dak., $7.
Peterson, Marvin A., Sinai, So. Dak., $18.50.
Reimer, Bert, Minneapolis, Minn., $33.
Riste, Edwin, Florence, Minn., $5.
Robbe, Noble, Strum, Wis., $5.
Rohne, Mrs. Annette, Northwood, Ia., $27.
Rud, the Rev. Oscar, Langford, So. Dak., $5.
Sandland, S. O., Clearbrook, Minn., $27.
Sands, Peter, Minneapolis, Minn., $10.
Solseng, John, McCanna, No. Dak., $5.
Strand, Haakan, Oslo, Minn., $7.
Thompson, Robert, Canton, So. Dak., $5.
Vetleson, Alice, Ashby, Minn., $10.
Vigeland, Jacob, Mabel, Minn., $6.
Wang, Melvin, Oslo, Minn., $7.
Wilkenson, John D., New Richland, Minn., $26.
Young, Albert M., Gayville, So. Dak., $3.

### Omission—January 7, 1953

Grimsrud, Hans, Torquay, Sask., $100.

### From January 26 through January 30, 1953

Albertson, Helmer G., Windom, Minn., $10.
Anderson, Mary, Milford, Ia., $1.
Anderson, Morton, Keene, N. Dak., $13.
Bakke, Halvor, Grenora, N. Dak.., $5.
Birkelo, Carl, Mayville, N. Dak., $3.
Blihovde, Mrs. Olava, Coon Valley, Wis., $45.
Bonlie, Ole, Mekinock, N. Dak., $10.
Breen, August, Volin, S. Dak., $4.
Brorby, Anna, Elgin, Ia., $8.
Christopherson, Ole, Carlton, Minn., $26.34.
Cunningham, W. A., Roland, Ia., 1.
Dahlgren, Mrs. Victor, Stanwood, Wash., $32.
Dale, The Reverend Stephen, Red Lake Falls Minn., $67.
Danielson, D. T., Palermo, N. Dak., $41.
Ellefson, Mary, Castlewood, S. Dak., $14.
Falcomb, Bertha, Ostrander, Minn., $1.
Foside, Mrs. Julina, Edinburg, N. Dak., $3.
Fossum, Mrs. Anna, Claire City, S. Dak., $80.
Ganghtee, Herb, Elmore, Minn., $5.
Gilbertson, Mrs. Sophie, Bigfork, Minn., $1.50.
Gillie, Olaf, Windom, Minn., $8.
Gunderson, Inga, Waterford, Wis., $3.
Gulsvig, Martin, Plummer, Minn., $1.
Hansen, Dora, Clear Lake, Ia., $22.
Hagen, Mrs. John, Roland, Ia., $12.50.
Harstad, John B., Tacoma, Wash., $50.
Haugen, O. A. P., Decorah, Ia., $1.
Hegland, Mrs. Bergit, McIntosh, Minn., $17.
Helleson, Alfred, Garwin, Minn., $1.
Hovden, Dagney, Los Angeles, Calif., $5.
Hoverstan, Emanuel, William, Ia., $2.
Ingebrigtson, Elsie, Proctor, Minn., $20.
Jacobson, Mrs. J. J., Hendrum, Minn., $42.
Jacobson, Linda, Waterford, Wis., $5.
Jallen, Mrs. Ole, Claire City, S. Dak., $5.
Jensen, Mrs. Ida, Erwin, S. Dak., $13.50.
Johnson, Anna, Waterford, Wis., $3.
Johnson, Mrs. Anna, Aberdeen, S. Dak., $9.
Johnson, Anfin, Milaca, Minn., $50.
Jorgenson, J. O., Minneapolis, Minn., $10.
Kennely, Richard, Fingal, N. Dak., $3.
Kittleson, Mrs. Marie, Forest City, Ia., $14.
Koelle, O. C., Crocken, S. Dak., $2.50.
Larsen, John, Minneapolis, Minn., $9.
Larson, Mrs. L. A., Troy, S. Dak., $6.
Larum, Carl, Stoughton, Wis., $10.
Lee, Martin S., Kenyon, Minn., $12.
Lien, Mrs. Lars, Hudson, S. Dak., $35.60.
Moe, Mrs. Geolin, Sunburg, Minn., $20.
Monk, Urban, Minneapolis, Minn., $52.
Myron, Baby, Zumbrota, Minn., $7.
Nelson, Henry W., Lisbon, N. Dak., $10.
Ness, Mrs. Hilda, Erskine, Minn., $5.
Olson, Arthur H., LaSalle, Minn., $5.
Olson, Bessie, Elgin, Ia., $12.
Olson, Mrs. Celia, Renville, Minn., $7.
Olson, Mrs. Marie, Garwin, Minn., 5.
Olson, Swan E., Crosby, N. Dak.., $4.50.
Peterson, George, Montfort, Wis., $12.
Qualley, Helmer G., Hills, Minn., $10.
Ramsland, Mrs. Martin, Absarokee, Mont., $3.
Rangaard, Mrs. Bertha, Canby, Mont., $4.
Rasmussen, Otto, Williams, Ia., $10.
Ratzke, Frank, Williams, Ia., $4.
Reseland, Mrs. Harold, Goldfield, Ia., $4.
Schneider, Mrs. Ernest, Sherman, S. Dak., $22.
Shutt, Frederick, La Salle, Minn., $5.
Skarstad, Dr. N. A., Rushford, Minn., $12.
Smith, Aaron, Plummer, Minn., $1.
Stangeland, Ernest, Juanita, N. Dak., $40.
Strand, Haakon, Oslo, Minn., $5.
Stuart, B. J., Bucyrus, N. Dak., $27.41.
Thompson, Alfred, Dalton, Minn., $2.
Thompson, Theodore, Mahnomen, Minn., $2.
Tofte, John, Appleton, Minn., $15.
Tollefson, Clara, Willow Lake, S. Dak., $6.
Tommi, Mrs., Canton, S. Dak., $200.
Tonne, John, Aberdeen, S. Dak., $11.
Trostad, Guy, Aneta, N. Dak., $8.
Wang, Melvin, Oslo, Minn., $5.
Wedeking, William, Lyle, Minn., $2.

### From February 2 through February 6, 1953

Aitcheson, Mr., Granite Falls, Minn., $5.
Anderson, A. H., Elmore, Minn., $21.
Anderson, Mrs. Mary, Milford, Ia., $10.25.
Arntson, J. M., Kelliher, Minn., $10.
Ask, Mrs. Otelia, Silverton, Ore., $18.
Benson, Mrs. Melia, Minneapolis, Minn., $1.
Boe, Mrs. Marith, Yankton, S. Dak., $44.
Bottolfsen, Magnus, Hartington, Neb., $21.
Bredvold, Bessie, Springfield, Minn., $30.
Brende, Joe, Sioux Falls, S. Dak., $10.
Buldhaupt, Ernst, Lake Wilson, Minn., $70.
Busse, Mrs. Louis, Ada, Minn., $2.
Cage, George, Dallas, Texas, $5.
Carr, C. H., Summit, S. Dak., $8.
Christenson, Mrs. Carl, Madelia, Minn., $25.
Clemmens, Linda Marie, Emerald, Wis., $5.
Dale, Allen R., Franklin, Minn., $14.
Dale, The Rev. Stephen, St. James, Minn., $5.
Dawson, Thomas, Hudson, S. Dak., $2.
Eide, Mrs. John, Cambridge, Wis., $5.
Farrand, Mrs. Alette, Lake Mills, Iowa, $9.50.
Ganghtee, Herb, Elmore, Minn., $16.
Gisvold, Palmer, Galesburg, N. Dak., $5.
Grover, Mrs. Charles L., Zumbrota, Minn., $5.
Hagen, John, Blackduck, Minn., $6.
Halvorson, Mrs. Clara M., Thompson, Ia., $23.
Hanna, Howard, Leland, Ia., $3.
Haugan, Christian, Zimmerman, Minn., $5.
Hedman, Andrew, Westbrook., Minn., $24.
Helgaas, Adolph, Fertile, Minn., $12.
Helvick, Eugene; Larson, Mrs. Hannah, Humbold, Ia., $10.
Henrikson, Mrs. Martha, Emmetsburg, Ia., $12.
Highland, C. O., Roland, Ia., $88.80.
Hilleren, Herman, Benson, Minn., $59.
Holmsten, Aggie, Forbes, Minn., $57.
Jackson, Mrs. Ora, Story City, Ia., $6.
Jepson, Mrs. Henry, Renville, Minn., $10.
Johnson, Edward, Mabel, Minn., $4.
Johnson, Mrs. George, Lake Wilson, Minn., $3.
Johnson, Hans, Mellette, S. Dak., $2.
Johnson, Julius, Roundup, Mont., $5.
Kloster, Randolph, Crosby, N. Dak., $11.
Koester, Al, Moorhead, Minn., $3.
Larson, Anton, Shelly, Minn., $1.
Larson, Lars, Bellingham, Minn., $40.
Larson, Josephine, Elk Point, S. Dak., $38.
Larson, Roger Miles, Zumbrota, Minn., $6.
Lerfald, Mrs. Martha, Zumbrota, Minn., $17.20.
Lien, Mrs. Tore, Hudson, S. Dak., $2.
Lovre, Mrs. Enga, Hendricks, Minn., $50.
Mevig, Mrs. Jensine, Kennewick, Wash., $10.
Monen, Elias, Inwood, Ia., $8.
Nelson, Mrs. Lena, Newcastle, Neb., $25.
Ness, Adolph, Westbrook, Minn., $116.
Nygaard, Mrs. Bert, Elroy, Wis., $14.
Nygaard, John, Hudson, S. Dak., $7.
Odden, John G., Lake Mills, Ia., $15.
Olson, Edward, Ryder, N. Dak., $3.
Oppegaard, Dr. M. O., Crookston, Minn.
Owenson, Mrs. C., Long Beach, Calif., $23.
Oye, Mrs. Jens, Fargo, N. Dak., $2.
Pederson, Mrs. A., Ada, Minn., $1.
Peterson, John J., Zumbrota, Minn., $9.
Peterson, Morris, Bismarck, N. Dak., $5.
Quale, Edna Mary, Beach, N. Dak., $3.
Reishus, L. T., Cottonwood, Minn., $21.
Ronsberg, Oscar, Mabel, Minn., $11.
Severson, Martin, Madison, S. Dak., $6.
Soberg, Alfred, Mabel, Minn., $2.
Sogen, Mrs. Anna, Hanlantown, Ia., $10.
Solberg, Elmer, Murdock, Minn., $6.
Sonsteng, Mrs. Mathea, Benson, Minn., $8
Strand, Mrs. Martin, Ada, Minn., $5.
Stubstad, M. S., Zumbrota, Minn., $7.
Stusgaard, John, Ada, Minn., $2.
Svangstu, Mrs. Petra, Crosby, N. Dak., $22
Sween, Ed, Arlington, S. Dak., $3.
Tangjerd, Esther O., Minneapolis. Minn., $1
Tegland, Mrs. L. O., Story City, Ia., $6.
Teigen, Anton K., Trail, Minn., $32.50.
Toberg, Mrs. Mary, Elbow Lake, Minn., $
Torgeson, Mrs. Josie, Story City, Ia., $2.
Tripp, Mrs. Myrtle, Ames, Ia., $2.
Twedt, Mrs. A. H., Roland, Ia., $89.50.
Walhus, Martin, Mabel, Minn., $5.
Wilson, Nathan, Milford., Ia., $24.
Wohlk, Marwin, Ryder, N. Dak., $3.
Wold, Peter, Mabel, Minn., $2.

### From February 6 through February 13, 1

Aakre, Mrs. George, Clearbrook, Minn., $3
Aamodt, John, Leland, Ia., $3.
Aickes, Clifford, Hartington, Neb., $1.
Anderson, A. B., Hayward, Minn., $5.
Anderson, Andy C., Benson, Minn., $75.
Anderson, Thomas, Williams, Ia., $28.
Andreason, C. H., Columbus, N. Dak., $12
Aurdal, Mrs. Lars, Northwood, Ia., $16.
Bergum, Mrs. Knute, Wheeler, Wis., $103.
Berntson, Mrs. Lewis, Edmore, N. Dak., $8.
Birkelo, Carl, Mayville, N. Dak., $2.
Blomholm, Mrs., Wheeler, Wis., $3.

then, Elling J., Fountain, Minn., $7.
ttolfsen, Magnus, Hartington, Neb., $30.50.
kke, Mrs. T. M., Hatton, N. Dak., $2.
ss, Mrs. Ed, Lisbon, N. Dak., $8.
klum, K. O., Grygla, Minn., $22.
arlson, Austin, Story City, Ia., $29.50.
efson, Mrs. Carlyle, Viroqua, Wis., $5.
efson, Halvor, Twin Valley, Minn., $26.
ingson, Mrs. Anna, Lanesboro, Minn., $32.
pe, George, Garden City, Ia., $66.
tenson, Mrs. Alma, Cyrus, Minn., $15.
rdal, John E., Stanhope, Ia., $102.75.
rguson, Mrs. Kenneth, Overly, N. Dak., $26.
pe, A. C., Madison, S. Dak., $3.
rtney, Mrs. Hannah, Viroqua, Wis., $2.
rtney, Harry, Viroqua, Wis., $3.
ssum, Mrs. Anna, Claire City, S. Dak., $3.
sude, Mrs. Julius, Edinburg, N. Dak., $42.
oistad, Karoline, Newman Grove, Neb., $26.50.
ald, Alfred, Viroqua, Wis., $10.
ald, Mrs. Carrie, Viroqua, Wis., $1.
oeckler, Emil, Minneapolis, Minn., $40.
ranheim, A. A., Butterfield, Minn., $15.
uelfroy, Walter, Yankton, S. Dak., $12.
aagenson, Melvin, Claire City, S. Dak., $29.
neriet, Julia, Minneota, Minn., $5.
ageness, Ed, Strum, Wis., $1.
alstad, Mrs. G., Barron, Wis., $3.
ammer, Hans, Butterfield, Minn., $2.
anson, Jeffrey Robert, Hawkon, Ia., $5.
agarty, J., Madison, S. Dak., $2.
esletune, Bessie, Viroqua, Wis., $11.
oar, Mrs. Virgil, Hawkon, Ia., $5.
older, Mrs. Anna, Sioux Rapids, Ia., $2.50.
pper, Francis Marion, Woodburn, Ore., $30.50.
altberg, Rudolph, Ulen, Minn., $2.
useth, Mrs. H. F., Hawkon, Ia., $5.
nsland, Mrs. Bessie, Ruthven, Ia., $5.
erson, Christ, Granite Falls, Minn., $42.
ncobson, Cornelius, DeLamere, N. Dak., $7.
scobson, Harold, Ottosen, Ia., $4.
ncobson, Hilmer, Maddock, N. Dak., $18.
stland, I. A., Tacoma, Wash., $5.
hnson, Carl E., Hibbing, Minn., $3.
hnson, Ali, Junius, S. Dak., $50.
hnson, Julius, Newfolden, Minn., $5.
hnson, William A., Jr., Humboldt, Ia., $5.
nutson, Duane, Benson, Minn., $106.50.
rusemark, Emma, Truman, Minn., $11.
ucera, August, Newman Grove, Neb., $1.50.
angen, Mrs. John, Ulen, Minn., $7.
arson, Fred, Madison, S. Dak., $3.
arson, Martin, Ossian, Ia., $5.
arson, Martin; Schultz, Mrs. William, Ossian, Ia., $38.
arson, Mrs. Oscar, Ulen, Minn., $4.
ecy, Mrs. Norman, Granite Falls, Minn., $1.
ind, Amanda A., Hartington, Neb., $6.
ind, Mark Norrie, Oslo, Minn., $5.
cGill, F. H., Moorhead, Minn., $1.
fickelson, Berner C., Fort Ransom, N. Dak., $7.
filler, Mrs. Henry, Windom, Minn., $10.
loe, Anna, Nekoma, N. Dak., $3.
lorken, Amund, Grygla, Minn., $10.
larveson, Alfred, Columbus, N. Dak., $28.
lelson, Mrs. Josephine, Fergus Falls, Minn., $27.
lelson, Mrs. Juliana, Hanska, Minn., $90.50.
less, Anton, Cyrus, Minn., $22.
lorgaarden, Mali, Kenyon, Minn., $15.50.
lberg, Oscar, Milnor, N. Dak., $2.50.
lhnstad, Oliver, Ellendale, Minn., $58.
lie, Jens, Granite Falls, Minn., $20.
lleson, Rhoda, Hector, Minn., $35.50.
llsbo, Ernest, Madison, S. Dak., $6.
lson, Katherine, Madison, S. Dak., $2.
lson, Mrs. Louis, Gully, Minn., $21.
stby, Mrs. C. C., Moorhead, Minn., $2.
ecks, Mrs. Ernest, Madison, S. Dak., $4.
etroff, Mrs. Lazar, Los Angeles, Calif., $5.
eterson, Mrs. Hannah, Viroqua, Wis., $24.50.
eterson, Howard, Mobridge, S. Dak., $25.
eterson, P. A., Hartington, Neb., $45.75.
eterson, Peter, Sandy Bay, Wis., $26.10.
ersol, Roy E., Volin, S. Dak., $2.
asmusen, Mrs. C. R., Ulen, Minn., $16.
asmussen, Frans, Wheeler, Wis., $12.
asmussen, Peter, Albert Lea, Minn., $4.
einhardt, Rudolph, Kenyon, Minn., $10.
osgaard, William G., Fairview, S. Dak., $2.
uby, Eldon, Kensett, Ia., $90.50.
upprecht, C., Hibbing, Minn., $3.
ustvold, Mrs. John, Hendrum, Minn., $100.
mdahl, Mrs. Thomas, Frost, Minn., $96.
nd, Hans, Madison, S. Dak., $4.
nderson, Mrs. S. E., Newman Grove, Neb., $4.
chmidt, Mrs. George, Sr., Butterfield, Minn., $56.25.
chultz, Mrs. William, Ossian, Ia., $10.
monson, Mrs. Olai, Sedan, Minn., $85.
xaar, Iver, Minneapolis, Minn., $2.
prenson, Carl, St. Paul, Minn., $3.
prenson, Henry, Renner, S. Dak., $35.
efenson, Mrs. O. K., Minneapolis, Minn., $8.
overn, John, Prairie Farm, Wis., $13.
vanson, Emil, Minneapolis, Minn., $12.
i, Mrs. Anna, Gatzke, Minn., $11.

**Tollefson, I.**, Lake Mills, Ia., $9.
**Torgerson, Torger**, Albert Lea, Minn., $3.
**Trost, George**, Humboldt, Ia., $5.
**Vaale, Edwin**, Leland, Ia., $3.
**Vangen, Ole**, Viroqua, Wis., $3.
**Varo, Anna**, Kanawha, Ia., $56.
**Vatvik, Mrs. Clara** Sabin, Bricelyn, Minn., $37.
**Walcott, Groff**, Kindred, N. Dak., $19.
**Walfram, Alfred**, Winona, Minn., $8.
**Wangensteen, Mrs. Martin**, St. Paul, Minn., $10.
**Wee, Olaf**, Viroqua, Wis., $5.
**Wyborny, Charles**, Lyle, Minn., $7.50.

From February 13 through February 20, 1953

Ahrens, Mrs. Charles, Story City, Ia., $20.
Asheim, Tom, Ross, N. Dak., $4.
Axness, Mrs. M. O., Pelican Rapids, Minn., $6.
**Baardson, Mrs. Knute**, Baldwin, Wis., $11.
**Berg, Erick**, Minneapolis, Minn., $10.
**Bersagel, Raymond**, Ada, Minn., $23.
**Birkness, C. N.**, Noonan, N. Dak., $10.
**Bothun, Elling J.**, Fountain, Minn., $5.
**Bredson, Oscar**, Lake Park, Minn., $64.
**Britson, Orvie S.**, Radcliffe, Ia., $64.50.
**Campbell, Mrs. Charles**, Eau Claire, Wis., $5.
**Clausen, Mrs. Joseph**, Canby, Ore., $28.
**Dahle, Andrew**, Rushford, Minn., $40.50.
**Dale, Allen R.**, Franklin, Minn., $23.
**Dale, The Rev. Stephen**, Roslyn, S. Dak., $59.
**Derksen, David**, Butterfield, Minn., $62.
**Erland, The Rev. Lars P.**, Eagle Grove, Ia., $80.
**Finstad, Otto**, Landa, N. Dak., $5.
**Fixen, Sylvina**, Radcliffe, Ia., $24.
**Fjeld, Johanna**, Joice, Ia., $20.

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